THE

ARABIAN NIGHTS

ENTERTAINMENTS.

FREELY TRANSCRIBED FROM THE ORIGINAL

TRANSLATION.

VOL. II.

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CONSISTING OF

One Thouſand and One Stories, told by the SULTANESS of the INDIES, to divert the SULTAN from a cruel Vow he had made, to marry a Lady every Day, and have her put to Death next Morning, to avenge himſelf for the Diſloyalty of his firſt SULTANESS.

- CONTAINING

A familiar Account of the Cuſtoms, Manners and Religion of the EASTERN NATIONS, the TARTARS, PERSIANS, and INDIANS, &c.

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VOL. II.

LONDON:
PRINTED FOR C. D. PIGUENIT,
ALDGATE.

M DCC XCII.

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THE HISTORY OF THE THREE APPLES.

IN one of thoſe evening excurſions, which the Caliph Haroun Alraſchid frequently made about his capital in diſguiſe, he ſaw a man, with ſome nets over his ſhoulder, walking ſlowly

along. Something diſconſolate in his air attracted the attention of the Caliph, who aſked him familiarly, why he was ſo ſad? 'I am a fiſherman, replied he, and am juſt landed from a day's ſevere and fruitleſs toil. My ſorrow ariſes from my diſappointment; having a large family, who depend upon my labour, which to-day hath been thrown away.' If you are not too much fatigued, replied the Caliph, and will caſt your nets once more, I will give you an hundred ſequins for the hawl, whether ſucceſsful or not.' The fiſherman heard the offer of ſo large a reward with equal joy, and ſurpriſe: and readily returned to the Tigris, accompanied by the Caliph, Giafar, and Meſrour.

The fiſherman threw in his nets, and brought up a trunk, cloſe ſhut, and very heavy. The Caliph ordered the Vizier to pay him the hundred ſequins; and directed Meſrour to convey the trunk to the palace, whither he alſo retired, impatient to examine the contents of it: which,

to

to his amazement, he found to be the body of a beautiful young lady, divided into quarters.

The wonder of the Caliph ſoon changed into fury againſt his Vizier. 'Wretch, ſaid he, is it thus you watch over the police of my capital, entruſted to your peculiar care? are ſuch impious murders committed with impunity, almoſt in our preſence? bring to juſtice, within three days, continued the enraged Caliph, the murderer of this woman, or thou, and forty of thy kindred, ſhall die by the hand of the executioner.'

The conſternation of the Vizier was extreme. He knew the violent temper of his maſter too well, to expect any good from expoſtulation. He ſat about the enquiry, therefore, with the utmoſt diligence; and took the aſſiſtance of all the officers of juſtice in Bagdad. The ſearch was rigid, and univerſal, but entirely ineffectual; not the leaſt information being obtained, which tended to a diſcovery.

On the third day, the unfortunate Vizier was ſummoned to appear at the foot of the throne; and, being unable to produce the offender, the enraged Caliph ordered him, and forty of the noble family of the Bermecides, his kindred, to be hanged up at the gate of the palace. A public crier proclaimed through the whole city the Caliph's harſh decree, the cauſe of it, and that it would be immediately put in execution. Gibbets were erected without delay; and the Vizier, with his relations, were led out to ſuffer, amidſt the tears of the people, to whom their virtues had endeared them.

At the inſtant the execution was about to take place, a young man of good addreſs puſhed forward, and called out to the officers of juſtice, 'that he alone was criminal.' 'Tis I, ſaid he, who committed the murder, and I only ought to ſuffer.'

While he was yet ſpeaking, an old man cried out to the Vizier, 'O illuſtrious Giafar, be-

lieve not that raſh young man: I am the wretch who have brought you, and your friends, into ſo much danger.'—The Vizier, though rejoiced at his own eſcape, pitied theſe unfortunate men; who each perſiſted in declaring his own guilt, and exculpating the other. The judge criminal conducted his priſoners, and the two men, before the Caliph; who having heard his report, ſullenly diſmiſſed the Bermecides, ordered Giafar to reſume his office, and commanded both the men to be hanged. The Vizier, notwithſtanding his paſt ſufferings, humanely interpoſed, and reaſoned with his maſter, that they could not be both guilty. The young man, hearing this, cried out, 'I ſwear by the great God, who raiſed the heavens ſo high, that I am the man who killed the lady, cut her into quarters, and threw her into the Tigris: I renounce my part of happineſs among the juſt, at the day of judgment, if what I ſay be not truth.' This ſolemn oath, and the ſilence of the old man, convinced the Caliph. 'Wretch, ſaid he, what could induce you to commit ſo horrid a crime? what

madneſs impels you to ruſh upon your fate, by thus audaciouſly avowing it?' Alas! replied the young man, I do not wiſh to live: yet I truſt if your Majeſty will deign to hear me, I ſhall be found more unfortunate than criminal.' The curioſity of the Caliph was excited: he ordered the young man to relate his ſtory, which he did in theſe words:

'Commander of the Faithful, the murdered lady was my wife, and daughter of this old man, who is my uncle. We paſſed ſeveral happy years together. I have three children by her, and our affection for each other was unbounded.

A few weeks ago, my wife became ſick. In this ſituation ſhe expreſſed a great deſire for ſome apples. I immediately endeavoured to procure ſome; but though I offered a ſequin a piece, I could not find one in Bagdad. On the contrary, I learnt that there were none to be had at this ſeaſon, in any place, but in your Majeſty's garden at Balſora.

Being

Being very desirous to gratify my wife, I disregarded the distance, and set out thither. I purchased three apples, at a great price, which was all the gardener could spare me; and returned in fifteen days to Bagdad, much pleased with my success. But when I came home, my wife's desire for them had passed away. She accepted them notwithstanding very kindly: and though she continued sick, she did not cease to be affectionate.

Some days after, as I was sitting in my shop, an ugly tall black slave came into it, with an apple in his hand. My heart sunk when I saw it, as I was convinced there was not one in the city, but those I had brought from Balsora. I asked him, hastily, how he came by it? 'Tis a present, replied he, smiling, from my mistress; I have just been to visit her, and on my taking leave, she gave me this apple, which is one of three, which her kind husband has been as far as Balsora to obtain for her.

I cannot expreſs what I felt at this diſcourſe. I haſtened home immediately, and going to my wife's chamber, I ſaw there were only two apples left. I demanded where the other was. My wife anſwered me coldly, 'I know not what is become of it.' Tranſported with rage, and jealouſy, I drew my dagger, and inſtantly ſtabbed her.

When I found ſhe was dead, my fury gave place to fear. Though I did not regret having ſlain her, I dreaded the conſequences of that act. I divided the body, therefore, into quarters, and packed them up in a trunk; which, as ſoon as it was dark, I threw into the river. When I returned home, I found the eldeſt of my children, ſitting by my gate, crying; on my aſking the reaſon, 'Father, ſaid he, I took away this morning, unknown to my mother, one of the apples you brought her: as I was playing with it, a tall black ſlave, who was going by, ſnatched it from me; and though I told him how far you had been to fetch it for my mother, he would

not

not reſtore it. Do not, my dear father, tell my mother of it, leſt ſhe ſhould grieve, and become worſe.'

My ſon's diſcourſe overwhelmed me with the moſt inſupportable anguiſh. I found I had been betrayed, by the fatal lie of a vile ſlave, into a moſt enormous crime. At this juncture, my uncle arrived to pay a viſit to me, and his daughter. I concealed nothing from him; and the good old man, inſtead of loading me with reproaches, admitted my apology, and joined with me in lamenting the loſs we had both ſuſtained, through my raſhneſs, and the villainy of the raſcally black. We were yet mingling our tears, when we heard that the body was found, and that your Majeſty's diſpleaſure was raiſed againſt your faithful Vizier, becauſe the murderer was undiſcovered. I reſolved, therefore, to ſubmit myſelf to your royal juſtice, the decree of which, however ſevere, I ſhall not preſume to murmur at.'

The

The ſtory of the unfortunate young man excited the pity of the Caliph; and his indignation was turned againſt the ſlave, who had been the cauſe of ſo great a calamity. Nor was he yet reconciled to the Vizier. Diſmiſſing, therefore, the young man, he turned to Giafar, and ſaid, 'Since by your negligence ſuch an enormity paſſed unnoticed, till accident revealed it, I command you, to find out this wicked ſlave within three days, or I will moſt ſeverely puniſh you.' Giafar withdrew from the Caliph's preſence, overcome with ſorrow. 'How is it poſſible, complained he, to find out this ſlave, in a city where there are ſuch a number of blacks! I will not attempt ſo fruitleſs an enquiry, but will reſign myſelf to my fate.'

Accordingly, inſtead of ſeeking for the ſlave, he paſſed the two firſt days in mourning with his family; on the third he prepared to preſent himſelf before the Caliph. Having taken leave of his friends, the nurſes brought to him his favourite daughter, a child of about five years of age.

age. The afflicted Vizier took her in his arms to ſalute her, when perceiving ſomething bulky in her boſom, he aſked her what it was? 'My dear father, ſaid ſhe, it is an apple which I have juſt bought of our ſlave Rehan, for two ſequins.'

At the words apple, ſlave, the Vizier ſhouted out with ſurpriſe and joy. He cauſed the ſlave to be immediately ſeized, and carried before the Caliph; to whom he related the manner in which he made the diſcovery. The Caliph was much pleaſed at it, and embracing Giafar, declared his anger towards him was at an end. 'But this fellow, ſaid he, turning to the ſlave, ſhall ſuffer examplary puniſhment.' The black, proſtrating himſelf, beſought mercy: and the Vizier finding the Caliph in ſome meaſure appeaſed, ventured to intercede for him. 'I remember, ſaid he, a ſtory full as extraordinary as this.' Relate it then, ſaid the Caliph, and if it is ſo, I will give, to your ſlave, the pardon you ſolicit for him.

THE STORY OF NOUREDDIN ALI, AND BEDREDDIN HASSIN.

There was a Sultan of Egypt, who having been bred up with the ſons of his father's Vizier, determined on the death of the old Miniſter, to confer his office on them jointly. The eldeſt was called Schemſeddin Ali, the younger Noureddin Ali. They were both men of abilities: but the younger had moſt virtue and good nature; he was alſo remarkably handſome.

They conducted the public buſineſs very ably: and as the Sultan was fond of the chace, they uſed to attend him, in turn, on his hunting parties, which often laſted ſeveral weeks.

One

One evening as they were talking after ſupper, Schemſeddin propoſed, that they ſhould marry two ſiſters of their acquaintance. Noureddin agreed; and the converſation was continued, in pleaſantry, as to what might ariſe from their nuptials. 'If I ſhould have a daughter, and you a ſon, ſaid Schemſeddin, we will give them in marriage to each other.' Agreed, replied Noureddin; it will cement our union, and continue it to our poſterity.'

The diſcourſe was carried on, with much good humour, till the elder brother aſked the younger, what jointure he propoſed to offer? Noureddin replied, laughing, 'are we not brothers, and equals in rank? you ought to think of a dowry for your daughter: you know the male is nobler than the female.' How! replied Schemſeddin, haughtily; a miſchief on your ſon! do you prefer him to my daughter? I wonder you dare think him worthy of her. Do you forget I am your elder brother? Since you behave ſo ill, I will not give my daughter

to

to your ſon, on any terms whatſoever.' Altercation, however trifling the ſubject, often excites ill will. This idle quarrel between the Viziers about the marriage of their children, before they were born, was carried ſo high; that Schemſeddin left his brother in a rage, vowing revenge for the inſult he ſuppoſed he had received.

Noureddin acted ſtill more imprudently. The day following, the elder Vizier was to attend the Sultan, on a hunt for a month. As ſoon as the court departed, Noureddin, ſtung with the unkind behaviour of his brother, determined to abandon him, his office, and his country. He took his beſt mule, and bidding adieu to Cairo, he arrived ſome weeks after at Balſora.

Accident introduced him to the grand Vizier of that country. His virtues, abilities, and good addreſs merited, and obtained for him, general eſteem. He became the ſon-in-law, and afterwards the ſucceſſor of the Vizier. He had

an only ſon, whom he named Bedreddin Haſſan, who was remarkable for his ſingular affection for his father.

It ſo fell out, that about the time Noureddin married the daughter of the Grand Vizier of Balſora, his brother Schemſeddin alſo married; and that his wife was delivered of a daughter on the ſame day that Bedreddin was born.

Bedreddin had juſt reached manhood; when Noureddin was ſeized with a fatal diſeaſe. On his death-bed, he related to his ſon the cauſe of his leaving Egypt, and having given him his pocket-book, wherein all things reſpecting his whole life was circumſtantially recorded, he died as became a good muſſulman.

Bedreddin was ſo afflicted at the death of his father, that he ſhut himſelf up in his houſe, and, for a long time, indulged himſelf in ſorrow. But, by carrying his filial piety to ſuch exceſs, he drew on himſelf a ſeries of calamities. As he wholly

wholly confined himself at home, and was not seen, for many months, at the court of the Sultan, the haughty and passionate Prince was offended: and ordered his effects to be seized, and himself brought a prisoner to the palace.

A faithful slave, who heard the orders repeated to the officers of justice, hastened before them to his master, and gave him notice of his danger. Thus alarmed, he fled from his house immediately, without stopping to take the least supply of money, or other necessaries. He determined to pass the night in his father's tomb, which was a large dome, built without the city. As he drew near it, he met a rich jew, who was a merchant of reputation. Isaac congratulated him on his coming abroad, and agreed with him for the cargo of a ship which was daily expected, depositing a thousand sequins to bind the bargain. Bedreddin rejoiced at receiving a supply, as unexpected as it was necessary. Night drawing on, he entered his father's tomb; where, overcome with fatigue and sorrow, he fell asleep.

It happened that a Genie had retired to this tomb in the day, and was preparing according to his cuſtom, to range about the world during night. Being much pleaſed with the gracefulneſs and beauty of Bedreddin, he continued ſome time in the tomb, admiring him: He had ſcarce began his flight through the air, when he met a fairy of his acquaintance. He invited her to go with him to the tomb, where they agreed in admiring the beauty of the ſleeping Bedreddin.

After viewing him for ſome time, 'Genie, ſaid the Fairy, this young man is indeed remarkably handſome; but I am juſt come from Cairo, where there is a young lady ſtill more beautiful. She is at this time in very great diſtreſs; and it has occurred to me, that you and I may very properly relieve her. I will therefore relate to you the particulars of her ſituation.

This paragon of beauty is the daughter of Schemſeddin, Vizier to the Sultan of Egypt. Her accompliſhments are ſo rare, that the Sultan,

who lately ſaw her by accident at her father's houſe, declared, without heſitation, his determination to marry her; but the Vizier, inſtead of receiving the honour of his maſter's alliance with joy, begged leave to decline it. The haughty Sultan, in revenge, has ſought out the meaneſt, and moſt deformed of his ſlaves, and compelled the Vizier to give his lovely daughter to him in marriage. The nuptial ceremonies are now celebrating; and the moſt perfect beauty in the world will, this night, be devoted to a baſe groom, hump-backed, crooked, and ugly beyond imagination, unleſs we interpoſe, and put this young man in his place.'

'Agreed, replied the Genie; I will convey this youth to Cairo, and conduct him through the buſineſs of the evening: my power will then ceaſe, and I muſt leave you to finiſh the adventure.

Accordingly the Genie lifted Bedreddin gently, and with inconceivable ſwiftneſs carried him

him through the air, and ſet him down at the door of the bagnio, whence Hunchback was to come, with a train of ſlaves. Bedreddin awakened at that moment; and ſeeing ſuch a variety of ſtrange objects around him, was about to cry out; when the Genie touched him on the ſhoulder, and forbad him to ſpeak. Aſtoniſhment now tied up his tongue. The Genie, unſeen, related to him, in a few words, for what purpoſe he was brought thither; and putting a torch in his hand, 'join, ſaid he, the bridal train, place yourſelf at the right hand of the bridegroom, and when you enter the hall, diſtribute the ſequins you have in your boſom, very liberally, among the muſicians, and dancers. Be ſtill more bountiful to the female ſlaves, that are about the bride; nor fear the money will fail, for you will find your purſe continue full. Preſerve a perfect preſence of mind; carry every thing with an air of authority; and leave the reſt to a greater power, who will aſſiſt you.'

Bedreddin obeyed very exactly the directions of his inviſible patron. He joined the throng, entered the hall, and took place of the bridegroom. His fine figure attracted every eye, and his generoſity gained him the good opinion of every attendant. The bride was no leſs ſtruck with his appearance; and when, according to the cuſtom of the Arabians, ſhe came to preſent herſelf to her huſband ſeven times, in as many different ſplendid habits ſhe paſſed by, unnoticed, the hateful Hunchback, and approached the agreeable ſtranger as her bridegroom.

The uſual ceremonies being over, the bride withdrew to her chamber, attended by her women. The company and attendants, alſo retired; Bedreddin only remaining in the room, with Hunchback. Ignorant and ſtupid, as this wretched fellow was, he could not but obſerve that Bedreddin had received the diſtinctions due to the huſband of the beautiful lady: and finding him ſtay, when every one elſe had withdrawn, he

he cried out, in an angry, and peremptory tone, for him to be gone.

Bedreddin had no pretence to loiter any longer; he therefore withdrew. But, before he had reached the porch, another unſeen inſtructor ſtopped him. This was the Fairy—who bad him return to the hall, 'where, continued ſhe, you will no more find Hunchback, but the bride-maids, come to conduct the bridegroom to his bride. Preſent yourſelf to them in that character; and when they have led you to the lady, boldly aſſure her that the Sultan never intended to ſacrifice ſo much beauty, and merit, to that baſe ſlave; but meant only to puniſh the Vizier, by the apprehenſion of ſuch diſgrace. Avow yourſelf the bridegroom, intended for her; ſhe will gladly liſten to you, and receive you accordingly.'

Bedreddin purſued theſe inſtructions. He found the beautiful lady, overcome with fear, and grief, expecting, with abhorrence, the

frightful groom. Her joy, therefore, was immoderate, when ſhe ſaw the handſome ſtranger approach, and declare himſelf her huſband. They retired to the bed room, where Bedreddin pulled off his turban, and other cloaths, and went to bed in his ſhirt and drawers.

In the interval, the Genie had diſpoſed of Hunchback. While he was waiting the return of the bridemaids, the Genie came to him in the ſhape of a great cat, fearfully miaulling; the fellow clapped his hands at her, to drive her away, but ſhe ſtared at him, with fierce and ſparkling eyes, miaulling ſtill more, and increaſing in ſize, till ſhe became as big as a jack-aſs: and then changing into a buffalo, exclaimed, 'Thou Hunchback villain, how haſt thou dared venture to marry my miſtreſs?' Hunchback, terrified beyond meaſure, began to mutter ſome excuſe, when the Genie took him by the legs, and ſetting him againſt the wall; with his head downwards, enjoined him not to ſpeak a word,

or

or move from the poſture, till ſun-riſe, as he valued his life.

In the morning, at day break, the Fairy took up Bedreddin, and conveyed him, in his ſhirt and drawers, to the gates of Damaſcus; where ſhe laid him down, ſtill aſleep. Soon after the people began to gather about him: all admired the beauty of his perſon; while ſome with ſcoffs, and others with concern, expreſſed their wonder at finding him, lying almoſt naked on the ground.

Their noiſe awakened him, and on his ſtarting up, he was ſurpriſed to find himſelf ſurrounded by a croud, at the gate of a city. He enquired where he was, and was aſtoniſhed when he was told he was at the gates of Damaſcus. 'Sure you mock me, exclaimed he; when I lay down to ſleep I was at Cairo.' The by-ſtanders laughing ſtill more, he increaſed their vociferous ridicule by declaring he had paſſed the preceding day at Balſora.

Theſe apparent abſurdities made the people ſuppoſe him mad. A great concourſe gathered round him, and followed him into the city; ſome ſneering at him, others pitying him. At length one of the croud took him into his protection. This man had formerly been captain of a banditti, but was now become a paſtry cook in Damaſcus; where, though he behaved well, every body ſtood in awe of him. He diſperſed the croud, and taking Bedreddin home, he furniſhed him with cloaths and refreſhments.

To this kind protector, the unfortunate young man repeated his ſtory in private; requeſting afterwards his advice. 'There is, replied the paſtry-cook, ſome things ſo incredible in your narrative, that, though my good opinion of you, inclines me to believe it, few others will. At any rate, you cannot ſafely return either to Balſora, or Cairo; be content, therefore, for a time, to forget your birth, and take refuge in my houſe. I will adopt you for my ſon; no one

then will dare to inſult you; and you may continue with me in perfect ſecurity till ſome fortunate event ſhall reſtore you to your dignity.' Bedreddin reluctantly conſented. He was legally adopted by the paſtry-cook, who taught him his trade, and at his death left him his heir. The ſon of the Vizier, for ſome years, earned a ſcanty maintenance, by purſuing this humble employment.

At Cairo alſo, theſe events produced very ſerious embarraſſments. When the daughter of Schemſeddin awoke in the morning, and miſſed her huſband, ſhe ſuppoſed he had riſen ſoftly, for fear of diſturbing her. She aroſe alſo, and preſently her father came to viſit her. Schemſeddin expected to find his daughter in the deepeſt ſorrow; but as ſhe received him in a manner expreſſive of ſatisfaction, he could not reſtrain himſelf from reproaching her; 'is it thus you receive me, wretched girl, exclaimed he, after having been proſtituted to the embraces of a vile groom?' 'How, my father! replied ſhe, are you yet in ignorance reſpecting my marriage? the Sultan

was

was too juſt to ſacrifice me to the horrid Hunch-back; he ſent a moſt amiable youth for my huſband, who cannot be far off, as his cloaths are here.'

The Vizier withdrew in haſte to ſeek for his unknown ſon-in-law. The firſt object he ſaw was Hunchback, remaining in the poſture he was placed by the Genie. He ſpoke to him, but received no anſwer; he therefore put down his legs, and raiſed him up. As ſoon as the groom felt his feet, he ran to the palace, without thanking his deliverer; determined to complain to the Sultan, of the mortifications he had received.

The Vizier enquired, in vain, for the bride-groom: he returned, therefore, to his daughter's bed-chamber; and examining the cloaths and turban of his ſon-in-law, with much attention, he found the pocket-book which Noureddin Ali had given to his ſon, on his death-bed. Schemſeddin inſtantly knew his brother's hand writing; and ſeeing the ſuperſcription of the book, 'for my

my ſon Bedreddin Haſſan,' he gave a ſhout, and ſwooned away.

On his recovery, he ſaid, 'daughter, be not alarmed at this accident: your bridegroom is your couſin; the ſon of my brother Noureddin Ali, the cauſe of whoſe leaving Cairo you have often heard me deplore: a wonderful providence has now united you to his ſon.' In the book all the circumſtances of their diſagreement were related by Noureddin: the purſe alſo, with the Jew's memorandum in it, was found, relating the bargain he had made with Bedreddin, at the time he paid him that money: ſo that there remained no poſſibility of doubt, but that the huſband of the beautiful lady, was really her father's nephew.

Schemſeddin took the pocket book, and purſe, and requeſted an audience of his maſter: the affronted prince ſtill retained his anger againſt his Vizier: and Hunchback, being at that time about to relate what had befallen him, the Sultan ordered his miniſter admiſſion with an intent to mortify

mortify him. When the groom had finiſhed his account, the prince demanded, with an air of indignation, an explanation of this new inſult. Schemſeddin beſought his maſter's patient hearing: he then related his converſation, and quarrel with Noureddin; and producing the purſe, and the pocket-book, ſhewed, that the contract made by him, and his brother, had been completed.

The firſt tranſports of the Sultan's fury had ſubſided; he was now more calm: he examined the vouchers, and heard the account of Hunchback, as well as of the Vizier; he then began to think, there muſt be ſome ſupernatural interpoſition in the affair, which it did not become him to oppoſe. He diſmiſſed the groom, and became reconciled to his miniſter: and having, in vain, cauſed a moſt diligent ſearch to be made for Bedreddin, he cauſed a relation of the adventure to be regiſtered, among the archives of his kingdom.

Nine

Nine months after these events, the beautiful lady was delivered of a son, to whom the Vizier gave the name of Agib, or wonderful.

When little Agib became of a proper age to receive instruction, the Vizier sent him to a school, where the sons of the principal people were educated. Agib inherited the beauty of his parents, and thence as well as out of respect to his grand-father, was treated with great indulgence. His faults were suffered to pass unnoticed; even his whimsies were gratified. This absurd complaisance, of course, spoilt the boy; he became insolent, and overbearing: he hardly behaved with decency to his master; but his school-mates, every one in turn, were treated with contempt, or outrage, as occasion arose to offend him; till at length he became heartily hated by them all.

The master saw this behaviour with concern, and determined to humble him. By his instructions, when the scholars were all together at play, one

one of them cried out, 'Before we chuſe our ſport, let us agree that every one ſhall tell the name of his father and mother; and whoever cannot do that, ſhall be conſidered as a baſtard, and not ſuffered to play with us. All agreed to this, and Agib among the reſt. The others anſwered readily to the propoſer, who examined them; and when he came to Agib, he replied, 'My mother is called the Lady of Beauty, and my father is Schemſeddin, Vizier to the Sultan.'

'Not ſo, replied the examiner; Schemſeddin is not your father, but your grandfather.' How, cried Agib, in a rage, dare you ſay that Schemſeddin is not my father? 'No, no, ſaid they all, laughing, he is not your father; and till you can tell us who is, we will not let you play with us.' They then all left him, with ſcoffing and deriſion. Agib haſtened to the maſter with complaints, but was ſtill more mortified, when he confirmed the ſarcaſm of his ſchool-fellows, and adviſed him, on that account, to behave to them with leſs haughtineſs for the future.

The ſaucy ſpirit of the proud boy could not brook this. He fled home to his mother, and for a time was unable to ſpeak to her from paſſion. When he had explained to her the cauſe of his agitation, ſhe mingled her tears with his, overcome with affliction for the loſs of his father. At this juncture the Vizier chanced to pay his daughter a viſit, and being told the cauſe of their grief, he ſhared it with them. Nor was this ſorrow, thus accidentally revived, without material effect; the Vizier determined to go himſelf to Balſora, in ſearch of his nephew: and having obtained the Sultan's permiſſion, he ſet out, with a ſplendid retinue, accompanied by the beautiful lady, and his grandſon.

After a journey of twenty days, they drew near Damaſcus. The face of the country being very beautiful, Schemſeddin determined to reſt there, two or three days. To avoid the fatigue, and ceremony, of viſiting the governor, he cauſed his tents to be pitched at a ſhort diſtance from the city. While the Vizier repoſed, his attendants

attendants went, a few at a time, to view Damaſcus. Their reports excited the curioſity of Agib, which Schemſeddin permitted him to indulge, under the care of Schaban, chief of the black eunuchs.

The handſome features, and graceful demeanour of the boy, drew every one's attention; and before he had proceeded far in the city, ſo many people followed to admire him, that the croud became troubleſome. At this inſtant they came to the ſhop where Bedreddin carried on the humble occupation of a paſtry-cook: his attention being excited by the crowd, he went to the door, when the ſight of Agib affected him, unaccountably. The force of nature impelled this tender father, unknown to himſelf; he entreated the child, with tears in his eyes, and uncommon earneſtneſs, to enter his ſhop, and accept ſome of his paſtry. Little Agib was moved with his behaviour, and ſignified his deſire to comply. The eunuch at firſt oppoſed this, as an unbecoming condeſcenſion; but the entreaties of Bedreddin

reddin, and the annoyance of the croud, induced him at laſt to conſent.

Bedreddin received them with great joy; and taking a cream tart out of the oven, he ſtrewed it with pomegranate kernels and ſugar, and ſet it before them. Agib and the eunuch eat of the tart, and praiſed it exceedingly. While Bedreddin gazed on the child with inexpreſſible tenderneſs, a thought aroſe, that poſſibly he might be the father of ſuch a child, by the charming wife from whom he was ſo ſoon, and ſo cruelly ſeparated. This idea increaſed his concern; he could not reſtrain his tears; and began to aſk the child a variety of queſtions, with ſo much emotion, that the eunuch became alarmed at his behaviour. As ſoon as Agib had done eating, and the crowd were diſperſed, Schaban led him away, and returned immediately to the tents. Bedreddin, liſtening only to the impulſe within him, followed them. When they drew near the camp, Schaban turned round, ſaw him, and became exceedingly frightened, leſt the Vizier

ſhould know he had permitted Agib to enter a common ſhop. He mentioned theſe apprehenſions to the child, who giving way to his uſual inſolence, caught up a ſtone, which he threw at Bedreddin, and hurt him ſeverely. The unfortunate paſtry-cook, wounded by a child he felt ſo much fondneſs for, and threatened by the eunuch, gave up a purſuit which he had no deciſive purpoſe in beginning, and returned to his habitation, afflicted, and diſconſolate.

The day following, Schemſeddin proceeded on his journey to Balſora. He ſoon found out the widow of Noureddin Ali; but his enquiries after Bedreddin were unſucceſsful: The Vizier, therefore, after a ſhort ſtay, gave up all hope, and prepared to return to Cairo. As a mutual eſteem had taken place between the Lady of Beauty, and the widow of Noureddin Ali, the Vizier prevailed with her to accompany them. When they reached Damaſcus, the whole retinue pitched their tents as before, to enjoy a few days reſt before they continued their journey.

While they remained there, Agib recollected the paſtry-cook whom he had uſed ſo roughly, and requeſted Schaban to go into the city with him, to ſee him again. They found him ſtill employed in making tarts; and Bedreddin, notwithſtanding the ill treatment he had received felt the ſame emotions of tenderneſs for Agib. He ran to him, and would have embraced him but the boy puſhed him aſide; yet Bedreddin preſſed him to enter his ſhop. Agib replied, 'there is an exceſs in the kindneſs you expreſs: unleſs you will promiſe not to follow me, when we go from hence, I will not enter your houſe: but if you make and obſerve that promiſe, I will viſit you again to-morrow.' Bedreddin conſented, and Agib with Schaban went in, and were plentifully ſupplied with cream tart, which they eat with much ſatisfaction.

Evening drawing on, Agib and his governor took leave of their friendly paſtry-cook, and returned to the tents. The widow of Noureddin who had become paſſionately fond of her grand-

ſon, received him with great affection; and as it was ſupper time, ſhe took him into her tent, and ſet before him a cream tart, which ſhe had juſt been making. Agib taſted it, but as he had eaten ſo lately, he left it almoſt whole; on which his grandmother ſaid to him, 'Does my child deſpiſe the work of my hands? know, continued ſhe, there is no one in the world can make ſuch a cream tart, beſides myſelf, and your father Bedreddin Haſſan, whom I myſelf taught to make them.' Excuſe me, madam, replied Agib; there is a paſtry-cook in Damaſcus who makes much better: we have juſt come from eating ſome of his, which are inimitable.'

The lady hearing this, became incenſed againſt Schaban, for preſuming to ſuffer her grand-child to eat in a paſtry-cook's ſhop, like a beggar. She reported the matter immediately to Schemſeddin, who, ſtill more enraged, ſent for the eunuch, and demanded how he dared be guilty of ſo heinous an offence? Schaban ſtiffly denied the charge; but the child averring it to be

be true, the Vizier ordered the eunuch to eat the tart which Agib had refuſed; this he pretended to do readily, but was obliged to leave off, when he had ſwallowed a mouthful or two. The Vizier convinced of his guilt, ordered him the baſtinado, when he confeſſed the truth, and added that the tart was much better than that made by the lady.

The widow of Noureddin Ali felt herſelf piqued. She ſent immediately for one of thoſe tarts, which when ſhe had taſted, ſhe cried out, 'It muſt be my ſon, my dear Bedreddin who made this tart. I make them in a peculiar manner, which I never taught to any one but him: and as this is ſo made, I have no doubt but he was the maker of it.'

Schemſeddin received this account with the higheſt ſatisfaction: yet fearful of a diſappointment, he requeſted the ladies to reſtrain their impatience, and leave the management of the affair to him. 'I will contrive to bring this

paſtry-cook hither, continued he, and you will no doubt recognize him, if it is really Bedreddin: but even if it is ſo, I will by no means introduce him to you, till we arrive at Cairo.' The ladies at firſt demurred, but the Vizier aſſuring them he had good reaſon for this reſolution, they acquieſced.

Early in the morning, Schemſeddin applied to the governor of the city for leave to carry his ſcheme into execution, acquainting him, at the ſame time with the motives of his conduct. The governor readily agreed; when Schemſeddin detached fifty of his attendants, properly inſtructed, to the ſhop of his ſon-in-law. As ſoon as theſe men arrived there, they began to break in pieces the plates, tables, and pans, with the utmoſt violence. The aſtoniſhed Bedreddin cried out, to know the reaſon of ſuch ill treatment. 'Was it not you, ſaid one of them, who ſold us a cream tart laſt night?' Yes, replied the paſtry-cook, and I am ſure no one could have ſold you a better.' At theſe words, the men

men renewed their outrages, and having deſtroyed every thing they could find, they ſeized Bedreddin, bound him, and led him away priſoner. His neighbours would have interpoſed in his behalf; but, at the inſtant, ſome of the governor's officers arrived, and diſperſed them; ſo that the unfortunate paſtry-cook, notwithſtanding his cries, and tears, was carried off.

When they returned to the tents they produced their priſoner to the Vizier, who affecting much anger, ſaid, 'Wretch, was it not you who made the cream tart which was brought me laſt night?' I own I am the man, replied Bedreddin.' It ſhall coſt you your life then, ſaid the Vizier, for daring to ſend me ſo bad a tart.' 'Alas! replied the priſoner, how long has it been a capital offence to make indifferent paſtry? yet I am ſure the tart was as good as could be made.'

During this diſcourſe, the ladies, who were concealed, had a full view of Bedreddin, and

inſtantly knew him, notwithſtanding his long abſence. They were ſo tranſported with joy, that it was with difficulty they could reſtrain themſelves, from running into the tent, and embracing him; but their promiſe to the Vizier obliged them to ſubdue thoſe tender emotions of love, and of nature.

Schemſeddin having ſo unexpectedly ſucceeded in his intereſting enquiry, ſet out without delay for Cairo, carrying Bedreddin with him as a priſoner. When he arrived at his palace, he cauſed his nephew to be brought before him, and gave orders to a carpenter, in his preſence, to prepare a ſtake to nail him to. 'Alas! ſir, exclaimed the priſoner, what have I done to deſerve ſo ſevere a puniſhment?' Villain, replied the Vizier, did you not ſend me a cream tart without any pepper in it?' Is that the reaſon exclaimed Bedreddin, that I have been treated ſo ſeverely? have my goods been deſtroyed; myſelf made a priſoner, and led away many days journey from my home; am I now to be put to a cruel death; and all this for not putting pepper into a cream tart! are theſe the actions of muſ-

ſulmen: of perſons profeſſing probity and juſtice? never was man uſed ſo barbarouſly: curſed be all cream tarts, and the hour in which I learned to make them.' 'It is now night, ſaid the Vizier; take him away, I will not put him to death till to-morrow; when I will make him an example to all baſe paſtry-cooks.' Saying this, he made ſigns to his attendants, who led the priſoner away to an apartment provided for him.

At the time of his daughter's marriage, after the bridegroom had been ſo marvellouſly taken away, Schemſeddin had not only ſecured the clothes of his ſon-in-law, but had taken an account of the ſituation of every thing, in the bridal apartments. To this he now referred, and cauſed them to be fitted up, exactly as they were on that night. The bridal throne was erected, the numerous wax lights lit up; and Bedreddin's clothes, turban, and purſe of ſequins, were diſpoſed as he had then placed them. Theſe matters being adjuſted, the Vizier inſtructed his daughter in what manner he would have her receive

receive her huſband, when he entered her chamber; and then diſmiſſed her to retire thither.

Bedreddin, though overwhelmed with grief, being exceedingly fatigued, had undreſſed himſelf, and gone to bed; where he ſoon fell into a ſound ſleep. In this ſtate, the Vizier's ſervants conveyed him to the bridal hall, where they ſet him down, and withdrew, except one, who continued ſhaking him till he was awakened; when he alſo retired ſuddenly. Bedreddin looked about him with aſtoniſhment. He remembered diſtinctly the hall. He approached the chamber, and ſaw his clothes as he had left them on his wedding night. He rubbed his eyes, and exclaimed, 'Good heavens! am I awake or not?'

At this inſtant the Lady of Beauty, who had obſerved his embarraſſment, opened the curtains, and ſaid, 'My dear lord, will you not return to bed again? why do you ſtay at the door?' Bedreddin on this entered the chamber, and perceived the lady who ſpoke to him was the ſame

charming

charming woman who had accepted him for her huſband. His heart leapt for joy at the diſcovery; yet recollecting all that had befallen him, during the laſt ten years, he was ſilent. After pauſing a while, he examined his clothes and purſe, which he knew immediately; his aſtoniſhment redoubled. At laſt, going up to the lady, 'Madam, ſaid he, how long is it ſince I left you?' Did you not riſe from me juſt now? replied ſhe; ſure your thoughts are very buſy!— 'My thoughts, ſaid Bedreddin, are not very eaſy. I remember indeed, to have been married to you: but ſince then I have lived ten years at Damaſcus; I found myſelf almoſt naked at the gate of that city, and being inſulted by the mob, I fled to a paſtry cook, who adopted me, taught me his trade, and made me his heir: I have paſſed through a variety of adventures, and have returned here in good time, as they were juſt going to nail me to a ſtake.' Alas! for what enormous crime, replied the lady, was you to be treated ſo ſeverely? 'For no crime, ſaid Bedreddin: I had my goods deſtroyed, myſelf taken

taken prisoner, and was at last threatened with this terrible death, for selling a bad tart.' 'You have indeed awoke in good time, said the Beautiful Lady, they surely did you great injustice: but return to your bed, and try if you cannot dream more pleasantly.'

Though Bedreddin rejoiced exceedingly at finding again his lovely bride, yet he could not compose himself to rest. The recollection of what he had passed through, for so many years, was too strong to be overcome, by the idea of its having been a dream. On the other hand, as often as he withdrew the curtains, and looked about the room, he was convinced that he was in his bridal chamber. He had not yet recovered his perplexity, when the morning appeared; and shortly after Schemseddin entered the apartment, and bad him, and the Lady of Beauty good-morrow. At the sight of a man whom he had lately beheld with so much terror, Bedreddin was much moved; and it convinced him that his adventures had not existed in imagination

tion only. 'Ah! exclaimed he, to Schemſeddin, it was you who condemned me ſo unjuſtly, to a death I yet ſhudder to think of, for making a cream tart without pepper.'

The Vizier ran to him, and embraced him, laughing: he then related to him thoſe circumſtances which Bedreddin was unacquainted with: he introduced to him the widow of Noureddin Ali, and little Agib; who no longer fled from the careſſes of his father. The joy Bedreddin felt in finding himſelf ſurrounded by ſo many perſons, deſervedly dear to him, made him ample amends for his paſt ſufferings, and in their beloved ſociety, he paſſed pleaſantly, the remainder of his life.'

The Caliph Haroun Alraſchid was ſo well pleaſed with this ſingular ſtory, that he pardoned the indiſcreet ſlave of Giafar, and to comfort the unfortunate young man who had ſo raſhly murdered the lady, he gave him one of his ſlaves to wife, and received him into his ſervice.

THE

THE STORY OF LITTLE HUNCHBACK.

At Caſgar, on the borders of Tartary, there lived a taylor; a chearful hoſpitable fellow, who had a very deſerving wife, that he was fond of. One evening as he was leaving off work, a little deformed man ſat down near his ſhop, and taking out a lute, played and ſung very melodiouſly. The taylor was much pleaſed with his performance, and thinking to amuſe his wife, he took Hunchback home to ſup with him. Their ſupper conſiſted of a large diſh of fiſh. Unluckily the crooked gentleman ſwallowed a bone, of which he died in a few minutes, notwithſtanding

ing his hoſts gave him every aſſiſtance in their power.

The taylor and his wife were exceedingly frightened at this accident; and dreading the conſequence of the body being found in their apartment, they conveyed it to the houſe of a jew doctor who lived not far off. The taylor ſupported the body, as if it was a ſick man, and his wife gave the doctor's ſervant a piece of gold, and deſired he would come to them immediately. The maid went up to her maſter; and the taylor and his wife nimbly following her, carried the body to the top of the ſtairs, and leaning it againſt the wainſcot, haſtened away as quick as poſſible.

The doctor, notwithſtanding his ſkill, was exceedingly poor. The piece of gold he received, gave him a good opinion of his patient. He ordered his ſervant to follow with the light, and running to the ſtairs, he knocked the body down to the bottom of them. When the light came, the jew, finding the corpſe warm, made no queſtion

queſtion but that the ſick man had expired in conſequence of the fall. He gave himſelf up to deſpair: but his wife more fertile in invention, contrived the means of avoiding the danger. She adviſed the Jew to take Hunchback to the top of the houſe, and by means of ropes to lower him down a neighbouring chimney.

The apartment into which little Hunchback was now conveyed, belonged to a Muſſulman, who was purveyor of proviſions to the Sultan. When he came home, and ſaw, by the light of his lanthorn, a man ſtanding upright in his chimney, he was exceedingly enraged. The purveyor had frequently loſt part of his ſtores, and not doubting but that he had now detected the thief, he reſolved to puniſh him ſeverely. He caned, therefore, the ſuppoſed culprit very heartily; but as he neither moved, nor cried out, he left off beating him, and holding up the light, perceived that he was dead. Terror now, almoſt deprived the purveyor of his ſenſes. He queſtioned not but the man was killed by his blows;

blows; and he well knew the puniſhment he muſt expect, if he was diſcovered.

To avoid this, he waited till an hour after midnight; and when every thing was ſtill in the ſtreets, he took the body on his back, with many execrations, and conveyed it to the door of a ſhop a little diſtance off; where placing Hunchback on his feet, he left him, and flew back to his own houſe; fortunately without meeting a creature.

A few minutes before day break, a Chriſtian merchant, who had been up all night, debauching, paſſed by that way. Though he was drunk he knew the time drew near when people are called to early prayers, and that he was liable to puniſhment, for being found in the ſtreet in that condition. Seeing the patrol approaching, he ſought to conceal himſelf, by ſtanding up cloſe to the ſame ſhop door where the purveyor had left Hunchback. The body being joſtled by the merchant, tumbled upon him; and the Chriſtian,

ſuppoſing it was a thief, threw him down, fell upon him, and continued beating him, crying out, 'thieves.'

The outcry alarmed the watch, who came up immediately; and finding a Chriſtian beating a Muſſulman, demanded the meaning of ſuch an outrage. 'He would have robbed me, replied the merchant; and jumped upon me, with intent to take me by the throat.' You ſeem, ſaid the officer, to have ſufficiently revenged yourſelf: come, get off him—at the ſame time ſtooping to raiſe Hunchback, he found that he was dead. 'Ah! exclaimed he, is it thus that a Chriſtian dares to aſſaſſinate a Turk?'—ſaying this, he ſeized the merchant, and dragged him to priſon till the judge was ready to examine him.

A ſenſe of his danger ſoon diſſipated the fumes of the liquor; but the more the Chriſtian was capable of thought, the leſs he could account, how the few blows he had ſtruck could have been fatal: or contrive how he ſhould ex-

cuſe himſelf to the magiſtrate, after having accuſed the defunct with attempting to rob him. In the morning, the Judge heard the relation of the patrol, and as the deceaſed was one of the royal buffoons, he thought it his duty to report the matter to the Sultan. That Prince, enraged at the death of his jeſter, and at the boldneſs of the Chriſtian in killing a Turk, ordered him to be inſtantly hanged.

The merchant was led out accordingly, tied to the gibbet: and notwithſtanding his outcries, and proteſtations of innocence, was juſt about to be put to death, when the purveyor came up to the judge, and owned himſelf the murderer. While the officer was conſidering what meaſures to purſue, the jew doctor arrived, and exculpated the purveyor; and preſently after, the taylor took the guilt from the jew, by relating the manner of Hunchback's death. The judge conveyed all the parties before the Sultan, who heard their ſeveral accounts with amazement, and addreſſing himſelf to the Viziers, and Emirs

of his court, demanded if they had ever heard of ſo ſtrange an event: on which the Chriſtian merchant, proſtrating himſelf, declared he could relate a ſtory ſtill more wonderful. The Sultan, deſirous to hear it, directed him to do ſo; he obeyed thus:

THE STORY TOLD BY THE CHRISTIAN MERCHANT.

I am a ſtranger, born at Cairo; where at my father's death, I ſucceeded to his buſineſs, as a very conſiderable broker. One day, as I was ſtanding in the public corn-market, a young man, well dreſſed, came to me, and producing a ſample of Seſame, and Turkey corn, deſired me to ſell for him an hundred and fifty buſhels of it, at the beſt price I could get. I preſently found a purchaſer at an hundred and ten drachms of

of ſilver each buſhel. The young man was well pleaſed with my bargain, and, when the corn was delivered, I would have paid him the money, but he declined to take it then, and went away, leaving the whole produce of his corn in my hands.

I frequently ſaw him afterwards, and urged him to receive his money, but he always evaded it. At laſt he ſtaid away for a whole year; and when he came he was dreſſed richer than uſual, but was very thoughtful. I preſſed him, as before, to take his money, and added an earneſt invitation for him to enter my houſe, and dine with me, which at length he complied with.

At dinner I perceived my gueſt fed himſelf with his left hand. I could not conceive the cauſe of his treating me ſo contemptuouſly. I reſtrained myſelf till we had dined; when preſenting him with ſome lozenges, which he took in the ſame manner: I entreated him to explain the myſtery to me. After dropping a tear, he

threw back his garment, and producing his right arm, I saw it was without a hand. I was so shocked at this discovery, that I sat in silence: the young man, having recovered his confusion, addressed himself to me nearly as follows:

'The good opinion I have formed of you, induces me to reveal my misfortune to you, and the cause of it.

I am a native of Bagdad. On the death of my father, who was a considerable merchant, I resolved to travel. Accordingly I packed up many bales of rich stuffs, and other valuable merchandise, and arrived safely with them here: but when I exposed them to sale, the merchants thinking to take advantage of my youth and inexperience, did not bid me the first cost. One of the criers of the Bezestein perceiving how much I was vexed at this treatment, advised me to divide my goods among the dealers, who would sell them on my account, and settle with me

me twice a week. I followed this advice, which proved very uſeful to me.

One morning, as I ſat in a dealer's ſhop, a lady came in, and ſat down by me. I was much taken with her graceful carriage, and fine form; and gazed at her with great attention. She obſerved this, and under pretence of adjuſting her veil, ſhe contrived to let me ſee her face, which was ſo beautiful, that ſhe entirely compleated the conqueſt of my heart. She deſired the ſhopkeeper to ſhew her ſome gold ſtuffs, and I was happy to ſee her fix upon one of mine. She agreed with him for the price, but not having money enough in her purſe to pay for it, ſhe wiſhed to take it home, and promiſed to return next day with the money. This the dealer refuſed. I put an end to the diſpute, by entreating the lady to accept the piece of ſtuff; which ſhe would only do on condition that I would meet her next day, and receive the money for it. To this I was forced to conſent, and when the lady withdrew, ſhe thanked me in the moſt engaging

manner, for my civility; adding, 'may God reward you in enlarging your fortune! may you live many years when I am dead! may the gate of heaven be open to you, when you remove to the other world! and may all the city proclaim your generosity!'

My heart became at once entirely attached to this lovely woman. I returned home in great agitation; and already began to wish for the approach of the next day. I could neither eat nor sleep: and after a night, which seemed the longest I had ever known, I dressed myself with particular attention, and hastened to the shop. The lady came, and paid me the money; after which we entered into conversation. I embraced this opportunity of telling her how much I was devoted to her; on which she was overspread with blushes, and rising hastily, though without shewing displeasure, she quitted the shop.

I durst not venture to follow her; and having made enquiry of the shopkeeper who she was,

to

to very little purpoſe, I was returning home penſively, when I felt ſome one pull my ſleeve, and was agreeably ſurpriſed to ſee it was the lady's ſlave. She whiſpered me ſoftly, to follow her at a diſtance, and led me to a handſome houſe, where I found her miſtreſs. The lady had thrown off the habit uſual in the ſtreets, and appeared richly dreſſed; and ſo charming, that if I loved her before, I adored her now. She apologized for having left me ſo abruptly, 'I did not think fit, continued ſhe, to give you a favourable anſwer in the hearing of the ſhopkeeper, but to deal frankly with you, I think myſelf happy to have a man of ſo much merit for my lover.' I threw myſelf at her feet, in a tranſport of joy, at this welcome declaration; when the lady, raiſing me tenderly, deſired me to enter an adjoining apartment, and take part of an entertainment ſhe had prepared for me.

From this time, there commenced between us a moſt tender and intimate union. I paſſed all the time I could ſpare from my ſerious concerns

cerns with Margiana (for ſo was the lady called,) who always received me with joy, and entertained me ſplendidly. As I was ſenſible this was attended with great expence, I uſed to leave regularly a purſe of gold on the ſofa, when I came away. I continued to do ſo, till I had ſold all my goods; when I found myſelf, all at once, without money, or the means of obtaining any.

In this deſperate condition I walked out of my lodging, and, careleſs which way I went, ſtrolled by chance towards the caſtle, where there was a great croud waiting to ſee the Sultan. Among them was a handſome Cavalier, well mounted, who had upon the bow of his ſaddle, a bag, half open, with a green ſilk ſtring hanging out, which I had no doubt was the ſtring of a purſe. A porter paſſing by on the other ſide, with a load of wood, went ſo near the gentleman as obliged him to turn his head that way, to avoid being rubbed by the wood. In that minute did the Devil tempt me. I ſeized the ſtring, and pulled out the purſe, ſo dextrouſly, that none of the by-

by-ſtanders perceived me, and I had the ſatisfaction to feel that it was very full of money.

But though I had eſcaped the notice of the croud about me, the owner of the purſe was more attentive. No ſooner was he diſengaged from the porter, than, miſſing his purſe, he knocked me down. This violence ſhocked the by-ſtanders; ſome of whom ſeized his bridle, and demanded how he dared to treat a muſſulman in ſuch a manner? 'I have reaſon enough, replied he briſkly, this fellow is a thief.' Every one took my part ſtill more, ſaying it was incredible that a young man of my appearance ſhould be guilty of ſo baſe an action. But while they held his horſe to favour my eſcape, unfortunately the juſticiary judge came by, and ſeeing a croud, demanded the cauſe.

The judge heard the charge againſt me; and far from ſuffering the opinions of the by-ſtanders to bias him, he ordered me to be ſearched; when to my utter confuſion, the purſe was preſently found,

found, and expoſed to the view of all the people. My ſhame was ſo great that I ſwooned away. The judge reſtored the purſe to the owner, and on my recovery, admoniſhed me to confeſs the truth, and ſave myſelf from the torture. I acknowledged my guilt; and the judge ordered my right hand to be inſtantly cut off, which was done accordingly. He was proceeding to direct my foot to be cut off alſo; but the Cavalier interceding for me, he permitted me to depart, without further puniſhment.

As ſoon as the judge was gone, the Cavalier preſented me with the fatal purſe, ſaying, 'I ſee plainly it was neceſſity put you on an action ſo unworthy of you, and I am heartily ſorry for your misfortune.' One of the people obſerving I was faint with loſs of blood, and overcome with grief and ſhame, had the charity to take me into his houſe, where he cauſed my arm to be dreſſed, and gave me every proper refreſhment.

In

In the evening I went to Margiana. I expected that after ſo infamous a tranſaction, ſhe would drive me from her, as utterly unworthy her notice; but knowing it was impoſſible to conceal the loſs of my hand, I determined to meet at once the utmoſt of my miſery. On my arrival I threw myſelf on a Sofa, overſpent with weakneſs and ſorrow: Margiana, hearing of my arrival, and that I was indiſpoſed, haſtened to me, and endeavoured to comfort me: I anſwered her only with ſighs and tears; which induced her to fill me a large cup of wine, and entreat me to drink it. 'You are too much dejected, ſaid ſhe; drink this, which will exhilerate your ſpirits, and then explain to me the cauſe of this uncommon ſorrow.

I held out my left hand to receive the cup, and the neceſſity of doing ſo, increaſed my affliction. Soon after the fumes of the wine, added to my fatigue and weakneſs, overcame me, and I fell into a deep ſleep, which laſted till morning. While I ſlept, Margiana lifted up my cloak, and ſeeing

ſeeing me without my right hand, was at no loſs to account for my diſtreſs. In the morning ſhe would not ſuffer me to depart, but attended me in perſon till I was completely recovered; ſhe then led me to a large trunk, which ſhe opened, ſaying, 'here are all the purſes you have left with me; I have not touched one of them: would to heaven you had placed ſo much confidence in me, as to have explained your ſituation. Theſe I inſiſt on your receiving again, and as I feel I cannot ſurvive the diſgrace I have brought upon you, I will ſend for a Notary, and leave you my whole fortune, which is very conſiderable.'

She made her will accordingly; nor could my utmoſt tenderneſs prevent her ſinking, as ſhe had foretold, under the ſenſe of my misfortune. She languiſhed a few weeks, and then expired in my arms.'

The

The Sultan of Caſgar was diſpleaſed with the preſumption of the Chriſtian merchant, in comparing this ſtory to that of Little Hunchback; which the Purveyor ſeeing, he intreated permiſſion to relate a ſtory more worthy the ear of the Sultan.

THE STORY TOLD BY THE PURVEYOR.

I was yeſterday invited to a ſumptuous entertainment, one courſe of which was ſerved up with garlic ſauce, ſo excellent, that all the company extolled it, except one, who declined to partake of it; the maſter of the houſe recommending it to him, he replied, 'I remember too well what the taſting of ſuch a diſh once coſt me. Yet if you will perſiſt in urging me, I will comply, provided you will permit me to waſh

waſh my hands forty times with Alcali, forty times with aſhes of the ſame plant, and forty times with ſoap.' The curioſity of our hoſt being now excited, he preſſed his gueſt more earneſtly; and ordering his ſervants to provide the neceſſaries for this extraordinary ablution. The viſiter, who was a merchant, ſubmitted, though with evident diſpleaſure. He put a little of the garlic to his mouth, trembling; and eat it with great reluctance; after which he aroſe, and waſhed his hands, as he had conditioned to do. We were all ſurpriſed at this ſcene, and the more ſo, as we perceived the merchant had loſt both his thumbs.

When the waſhings were over, the maſter of the houſe apologized to his gueſt, and beſought him to take his ſeat again at the table, and inform the company why he had ſuch an averſion to garlic, and alſo how he became thus maimed? The merchant, with great good nature complied.

"I was born, ſaid he, at Bagdad: my father was eſteemed one of the richeſt merchants of the city;

city; but at his death, it appeared that he had lived too expenſively, I had ſcarce enough left to pay his debts and bury him. Though I found myſelf poor, when I expected the contrary, I did not ſuffer my ſpirits to be dejected: but took a ſhop, and by induſtry, and care, my little fortune began to encreaſe, beyond my hope.

One day a lady attended by an eunuch, and two female ſlaves, came into my ſhop, and deſired to ſee ſome of the richeſt, and fineſt ſtuffs. I modeſtly told her, that I was not rich enough to deal in ſuch expenſive goods; but, I added, if ſhe choſe to ſtay in my ſhop, till the merchants came, I would fetch what ſhe wanted at the loweſt price. She accepted my offer, and as there were few people in the Bezeſtein, ſhe threw off her veil, for the benefit of the air, and converſed with me very affably. Her wit and beauty ſo charmed me, that I became deeply enamoured: and when ſhe took away with her as many goods, which I had procured, as came to five thouſand drachms of ſilver; I gazed after

her as long as ſhe continued in ſight, without once conſidering that ſhe had not paid for them.

The merchants ſoon waked me from this reverie, by calling for their money. I pretended to know the lady, and requeſted credit for eight days, which they agreed to. This time I paſt very uneaſily, but on the morning of the eighth day, I had the pleaſure to ſee the lady enter the Bezeſtein, and come directly to my ſhop; ſhe paid me for the goods, and entered into converſation with me for a long time; after which ſhe deſired me to procure other rich goods, of which ſhe took away as many as came to a thouſand pieces of gold.

A month elapſed without my ſeeing the lady again: and though the merchants, pleaſed with my former punctuality, were more patient than I could have hoped for, yet at laſt they became clamorous. I was ſo attached to her, that ruin itſelf, ariſing from her, was ſcarcely unwelcome. I had prepared myſelf for the worſt, and hourly

expected it, when the lady came, and paid me the money I ſtood engaged for.

I was in ſuch haſte to pay my debts, that I requeſted her to excuſe my abſence for a few moments; on which ſhe ſaid to the eunuch, 'let us have your interpoſition to accommodate our matters.' The eunuch laughed and followed me. As we walked, he told me he ſaw by my eyes how much I loved the lady. 'She, continued he, is no leſs pleaſed with you; and has commiſſioned me, to tell you, that ſhe is ready to become your wife if you deſire it.' I received this news with tranſport. On our return he told the lady 'I was ſatisfied:' on which ſhe aroſe, and telling me, with a ſmile, I ſhould hear from her ſoon, withdrew.

Some days after the eunuch came alone, and acquainted me, that the lady was the favourite of Zobeide, the Caliph's Sultana, who had brought her up from her infancy. 'She has told Zobeide, added he, of her intended marriage, and

that bountiful Princeſs will provide liberally for you both; but ſhe wiſhes to ſee you before the marriage takes place. Have you courage to venture being introduced into the ladies apartments in the palace, where you know men are not allowed to enter; and in which, if we fail, your life is at an end?' 'I am ready, exclaimed I, to hazard any thing for ſuch an angel.' Meet me then, replied the eunuch, this evening at the Moſque on the banks of the Tigris.

I did not fail to attend at the time appointed. When I arrived at the Moſque, I found ſome men bringing in ſeveral large trunks. In a ſhort time they all withdrew, except one, whom I ſoon found to be my friendly eunuch. At the ſame inſtant the lady entered at another door. I would have thrown myſelf at her feet, but ſhe prevented me. 'We have no time for compliments ſaid ſhe, get into one of theſe trunks, and leave the management of this affair to me.' I obeyed, trembling; and preſently all the trunks were

were conveyed to a boat, and rowed down the Tigris to the water gate of the palace.

On our arrival, the trunks were carried into the apartment of the chief of the eunuchs; who having retired to reſt, was obliged to riſe; as nothing could be carried into the palace without his inſpection. The crabbed old man, diſpleaſed at being diſturbed, reſolved to execute his office with ſeverity. 'I will have, ſaid he, all theſe trunks opened before I ſuffer them to paſs.' At the ſame time he commanded the eunuchs to bring them before him, and begin with the one in which I lay.

The favourite lady, however, was not eaſily daunted. 'Every thing in theſe trunks, ſaid ſhe, belongs to our miſtreſs. That in particular contains bottles of the ſacred Zemzem * water,

* There is a fountain at Mecca, which the Mahometans believe, was the ſpring which God ſhewed to Hagar, after Abraham was obliged to put her away: this water is called Zemzem

water, ſent from Mecca for her uſe. Should any accident happen to them from your impertinent obſtinacy, prepare to abide by the conſequences, as I ſhall not fail to report your conduct to Zobeide.' The eunuch, intimidated by this ſpirited behaviour, gave up the point, and ſuffered us to paſs, without further interruption.

The trunks were now carried into the apartments of Zobeide, but were ſcarce depoſited, when the Caliph appeared. He aſked what they contained, and was told rich ſtuffs for the Sultana, on which he deſired to ſee them. In vain the favourite lady pleaded her miſtreſs's orders, not to have them opened. 'I will undertake to reconcile her to you, ſaid the Caliph: in the mean time I will be obeyed.'

Fortunately the other trunks did contain rich apparel and trinkets; theſe the favourite diſplayed, and with much prolixity pointed out their ſeveral

Zemzem water, and is drank by way of devotion. It is ſent in preſents to Princes, and great men.

ſeveral excellencies to the Caliph. At laſt they were all opened, except the trunk in which I was concealed. The favourite ordered the eunuchs to take them away; but the Caliph remembered there was one he had not examined, and directed that to be opened alſo. The favourite appeared ready to obey.—She even unlocked it.—I ſhudder now at remembering the terrors I felt at that moment.—But, as if recollecting herſelf, ſhe entreated the Caliph to excuſe her, as that trunk contained ſome articles ſhe particularly wiſhed to remain as they were, till Zobeide had ſeen them. The Caliph, pleaſed with her former compliance, and tired with the ſurvey, admitted her apology: the trunk was again locked, and I was conveyed in ſafety to another apartment.

The favourite lady came very ſhortly and releaſed me. 'You are now, ſaid ſhe, in perfect ſafety. I ſhared in your alarm, and indeed in your danger. Since had you been diſcovered, our fate would have been the ſame. To-morrow I will introduce you to the Princeſs. Be

of good courage, continued ſhe; I repeat that you are perfectly ſafe here. I will order you proper refreſhments, but cannot ſee you any more this evening.'

In the morning I was introduced to Zobeide, who after a long converſation diſmiſſed me, ſaying, 'I am glad that my daughter (as ſhe tenderly called her favourite,) has made ſo good a choice. I conſent to your marriage, which ſhall be ſolemnized here: you may remain, and I will inform the Caliph of your ſituation. Accordingly, at the end of ten days, our nuptials were celebrated with great ſtate. A noble feaſt was prepared, at which, among other delicacies, was a ragoo with garlic, of which I eat heartily: but unfortunately when I roſe from table, I only wiped my hands, inſtead of waſhing them.

In the evening the apartments were lit up with the utmoſt magnificence. My bride and I were introduced into a great hall, and ſeated upon two thrones. We had a grand concert of muſic;

muſic; after which the women, who attended her, changed her dreſs, and painted her face, with different ſorts of colours; according to the uſual cuſtom on wedding days: and, every time ſhe changed her habit, they preſented her to me. In the evening we were conducted to the nuptial chamber, where, when the company retired, I approached to embrace my wife; but inſtead of receiving me with tranſport, ſhe puſhed me from her, and cried out loudly. The ladies, who had not withdrawn far, came running into the chamber to know the cauſe: while I ſtood like one thunderſtruck. 'Take away, ſaid ſhe, that vile fellow out of my ſight.' Alas! replied I, how have I incurred your diſpleaſure? Wretch! ſaid ſhe, have you not neglected to waſh your hands, after eating garlic? but I will puniſh your diſreſpect as it deſerves.' She then directed her ſlaves to ſtrip me, and I received from them a furious baſtinado, after which ſhe ordered my hands and feet to be cut off.

I was terrified at this ſevere ſentence, and cried out, 'is it not enough to be thus diſgraced and unmercifully beaten, but I muſt loſe my hands and feet alſo, for eating a ragoo of garlic, and forgetting to waſh my hands after it. Plague on the ragoo! plague on the cook that dreſſed it! and may he be equally unhappy that ſerved it up!' The ladies took pity of me, and interceded for me; but they could only prevail with my wife to be ſatisfied with cutting off my thumbs, and great toes, which was immediately done.

Through vexation, and loſs of blood, I fainted. When I revived, I found no one with me but an old woman, who attended me with tolerable care, till I recovered. Notwithſtanding this harſh treatment, I ſtill loved my wife; I ſent the moſt preſſing entreaties to be admitted once more into her preſence; after many refuſals ſhe yielded. I apologized to her for my indiſcretion, and ſolemnly ſwore, if ever I eat garlic again, I would waſh my hands in the manner you have

have ſeen. Upon this the lady forgave me, and conſented to receive me as her huſband.

We continued ſome time in the apartments of Zobeide, from whoſe bounty we received a preſent of fifty thouſand ſequins; and, notwithſtanding our rough outſet, my wife and I lived together, in the utmoſt harmony, for about a year; when ſhe fell ſick and died. It was to divert my melancholy for her loſs, that induced me to travel hither."

"This ſtory, ſaid the Caliph, is truly ſingular, but not equal to that of poor Hunchback." Upon which the Jew doctor aſked leave to relate one, which being granted, he proceeded thus:

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THE STORY TOLD BY THE JEWISH PHYSICIAN.

Some time ago, I was ſent for to attend a patient, in the family of the Governor of Damaſcus. I was introduced to a young man of good mien, but much dejected. On requeſting to feel his pulſe, he preſented me with his left hand: I was about to reſent the indignity; but finding he was very ill, I ſuppreſſed my diſpleaſure, and preſcribed ſuch medicines as I thought neceſſary.

He recovered very faſt under my care; yet ſtill, as often as I had occaſion to feel his pulſe, he continued to preſent his left hand. On the tenth day I ordered bathing, and was about to take

take my leave, but my patient requeſted I would attend him to the bath. I complied: and when he began to undreſs, I perceived that his right hand had been lately cut off. I ſuppoſe my looks expreſſed much ſurpriſe; for, after bathing, the young man led me to a ſaloon, and addreſſed me thus.

'I am ſo much indebted to your abilities for my ſpeedy recovery, that I cannot refuſe you the ſatisfaction of knowing by what accident I became thus mutilated: and which, in truth, was the cauſe of the diſorder, from which you have relieved me.

I was born at Mouſſoul; my father was the eldeſt of ten brothers, all of them merchants. As I was an only ſon, and none of my uncles had children, I was much careſſed by them all; and was, earlier than uſual, introduced into the company of men. One day my father and his brothers were talking about Egypt, and Cairo its capital. They were all eloquent in their praiſe.

'In

'In that happy country, ſaid my father, the bounty of nature is moſt abundant: the wonders of human art are innumerable. The redundancy of the Nile renders the land, at once beautiful and fertile. The inhabitants are more poliſhed; the women, in particular, are more agreeable, and beautiful than in any other city. If you view the pyramids, thoſe monuments of ancient magnificence, you are aſtoniſhed; theſe buildings are, at once, proofs of the riches of the Pharaohs, who built them, and of the abilities of the artiſts of that early period; for though the time of their erection is ſo far back, that the learned can only conjecture when it was; yet, they remain perfect to this day, and probably will do ſo for ages to come. Nor are the inſtances of modern ingenuity leſs intereſting. In ſhort, the commerce, the riches, the number, and variety of ſtrangers to be found there, juſtify the proverb, 'that he that hath not ſeen Egypt hath not ſeen the greateſt ſight in the world.'

I liſtened to this eulogium with much attention: and from that time, nothing employed my thoughts, but a journey to Cairo. Fortunately ſome of my uncles were ſeïzed with the ſame deſire. I immediately became importunate with my father, for permiſſion to join the caravan; for a long time, I ſued in vain; but my uncles preſſing the ſame requeſt, my father agreed to part of my deſire. He allowed me to go as far as Damaſcus, on condition I ſhould wait there for my uncles' return from Egypt; and that I might not be without employ, he gave me a cargo of goods, ſuited to that market, to diſpoſe of for my own profit.

When we arrived at Damaſcus, my uncles took a houſe for me, and introduced me to the principal merchants. After their departure, I applied myſelf to buſineſs with great diligence, and ſucceſs; the prudence of my conduct endeared me to my new friends, and I became every day more wealthy, and more reſpected.

My

My tranquillity was at laſt deſtroyed by a ſingular accident. I became acquainted with a very beautiful lady, who uſed to come occaſionally, and ſup with me. I attached myſelf to her, with all the eagerneſs of affection, ſo natural to youth, and inexperience. One evening ſhe began to diſcourſe with me on the power of beauty. I was declaring how immoveably my heart was fixed on her, when ſhe interrupted me, and ſaid, with an enchanting ſmile, 'We ſhall ſoon ſee this boaſted conſtancy tried. A particular friend of mine hath long wiſhed to ſee you; I have undertaken to introduce her: but I forwarn you to guard your heart. Her beauty far exceeds mine; and her wit and vivacity make her almoſt irreſiſtible: yet I have no deſign of reſigning you to her: beware therefore, for I am going to put your heart to a ſtrange trial.'

A few evenings after, the two ladies paid me a viſit. I ſoon found my friend had not ſaid too much of her companion's charms. If I had been pleaſed with the one, I was enraptured with the other.

other. I received them with all the politeneſs in my power, and invited them to take part of a collation I had prepared; but I did this with ſo much emotion, that my former acquaintance laughingly declared, I was already unfaithful.

During ſupper I ſat oppoſite my new viſiter, who diſplayed her charms, as if on purpoſe to captivate me. But inſpiring me, ſhe took fire alſo herſelf: her eyes anſwered mine, in language very eaſily underſtood by lovers; and when the wine had circulated a little, we each incautiouſly ſuffered our new paſſion to appear unreſtrained.

My firſt acquaintance continued to railly us, with great good humour; laughing chiefly at me, and repeating my former proteſtations. By degrees this pleaſantry ſubſided. She became firſt peeviſh, and then ſullen. At length, having ſat ſilent a conſiderable time, ſhe aroſe, and went out of the room. A few moments after, the other lady fell into convulſions, and expired in my arms, while I was calling for aſſiſtance.

In the midſt of my alarm and confuſion, I enquired for the lady who had withdrawn, and I found had left the houſe: I then ſuſpected, what was certainly the caſe, that, inſtigated by rage and jealouſy, ſhe had conveyed poiſon into her friends wine, which ſhe had juſt before poured out for her.

I was exceſſively afflicted at this fatal accident, and a good deal alarmed for the conſequences that might probably follow from it. To avoid the latter I ordered my ſervants, (who fortunately were the ſame I had brought from Mouſſoul) to take up the pavement in the yard, and inter the body. In the morning I was ready for a journey. I ſent for my landlord, and told him particular buſineſs obliged me to follow my uncles to Cairo: I paid him a year's rent in advance, and affixed my ſeal to the door of the houſe: I then ſat out for Cairo, attended by all my domeſtics.

I continued three years in that city, taking care regularly to ſend my rent to my landlord. At laſt I determined to return home, and arriving in my way at Damaſcus, took poſſeſſion of my former habitation.

In cleaning out the room where I uſed to eat, one of my ſervants found a beautiful pearl necklace, which I immediately knew was worn by the lady, who had ſo unfortunately periſhed in my arms. I ſhed many tears over it; and reſolved to remain a few days at Damaſcus, to indulge the melancholy ſenſations which this accident revived. After ſome time my caſh was near exhauſted, and as I found the ſight of the necklace only contributed to make me wretched, I determined to part with it, inſtead of carrying any of my own goods to market.

I went accordingly to the Bezeſtein, and employed a crier to ſhew it to the jewellers. After a time he returned and told me, the pearls had been examined, and proved to be falſe; and that

the utmoſt he could get for it was fifty ſheriffs. As I was entirely ignorant of its value, I ordered the crier to ſell it, and bring me the money. I waited ſome time for his return, and when he came, there were ſeveral people with him, one of whom was the Juſticiary Judge: who aſked me if that necklace was mine, and if I had offered to ſell it for fifty ſheriffs? On my admitting this, another perſon, who was a jeweller, ſaid to the judge, 'You ſee, my lord, my charge is true; the necklace is mine. The pearls alone are worth two thouſand ſheriffs, and this young fellow offering to take fifty for it, is a full proof that he ſtole it.' The judge having ſatisfied himſelf as to the real value of the jewels, ordered me to be baſtinadoed, till I confeſſed how I came by it. This was inſtantly done with ſo much ſeverity, that, overcome with the torture, I confeſſed the charge; on which, the judge delivered the necklace to the jeweller, and ordered my right hand to be cut off.

This

This ſentence was executed on the ſpot, after which I was ſet at liberty. I returned home, overcome with ſhame and ſorrow. My landiord, who had heard of my misfortune, came; and condoled with me; but concluded his diſcourſe by telling me, that as I had brought myſelf to ſo much infamy, I muſt immediately quit his houſe; nor was it without great difficulty I could prevail with him to let me ſtay three days.

I felt now ſtill more ſeverely the diſgrace which had befallen me; and my grief was aggravated by conſidering the appearance I ſhould make, before my father, and my uncles. While I was revolving theſe tormenting ideas, my houſe was ſurrounded by the officers of juſtice, attended by a great croud of people, at the head of which was the jeweller who had ſo falſely accuſed me. They forced open the doors, ſeized and bound me, reviling and execrating me all the time, in the harſheſt terms. For ſome time I demanded, in vain, the cauſe of this violence; at length I was told that the necklace I had ſtolen was the

property of the Governor; whoſe daughter had been miſſing above three years, and had that necklace on when ſhe was laſt ſeen.

On hearing this I gave up myſelf for loſt. Deſpair ſupplied the place of courage. My life was become hateful to me. I determined, therefore, to relate the whole truth to the governor, and to meet with reſolution, a fate I hardly wiſhed to eſcape. When I was brought before him, he ordered me to be unbound, and I obſerved he looked upon me with an eye of compaſſion. 'Is this the man, ſaid he to the jeweller, whom you charged with having ſtolen this necklace?' My adverſary durſt not deny it. 'I know, replied the Governor, he is falſely accuſed.' Encouraged by this declaration, I avowed my innocence; proteſting that the confeſſion I had made was extorted from me by torture. 'I am ready, continued I, to relate how it came into my hands; but as to that man whoſe villainy has brought me into ſuch diſgrace, I declare I never ſaw him till this fatal day; nor have I the leaſt

reaſon

reaſon to believe the necklace was ever ſeen by him before.' I know enough of this matter myſelf, replied the Governor, to be certain of your innocence. Take away, ſaid he, this baſe jeweller; let him undergo the ſame puniſhment he hath villainouſly brought upon this poor young man; to whoſe uſe I confiſcate his effects.

The aſſembly being diſmiſſed, the Governor withdrew with me into a private room; where he deſired me to tell him, without fear, how I came into poſſeſſion of the necklace. I related to him every circumſtance, at which he was greatly affected. 'Good God! ſaid he, thy judgments are incomprehenſible!—I receive with entire ſubmiſſion, the ſtroke thou haſt been pleaſed to inflict on me!—Know my child, ſaid he to me, I am the father of the two young ladies you have been ſpeaking of.

'The firſt lady who had the impudence to come to your houſe, was my eldeſt daughter. I had given her in marriage to my brother's ſon,

who was ſettled at Cairo. At his death ſhe returned home, corrupted with all manner of wickedneſs. The lady who died ſo deplorably in your arms, was a very prudent young woman till her elder ſiſter returned from Egypt; who made her inſenſibly as wicked as herſelf. On the abſence of my younger daughter, I made all poſſible enquiry after her, to no purpoſe; and I recollect now, that from that time, my eldeſt daughter devoted herſelf to ſorrow; repenting no doubt of her jealous fury, ſhe denied herſelf all manner of food, and in that manner put an end to her wretched life.'

'Such, continued the Governor, is the ſtate of man! ſuch the calamities from which no rank is ſecured! but to make you reparation for what you have ſuffered on their account, I will give you in marriage the only child I have left, who is younger and more beautiful than either of her ſiſters; you ſhall have no other houſe but mine; and when I die you ſhall be my heir.' I accepted the governor's propoſal with joy; the contract was

was drawn, and our nuptials would have been celebrated directly, but the fever from which your ſkill has delivered me, followed the loſs of my hand, and the agitations I had undergone. As I am now recovered, my marriage will this day be completed.'

The Sultan being pleaſed with this ſtory, directed the taylor to repeat any remarkable occurrence which had befallen him.

THE

THE STORY TOLD BY THE TAYLOR.

A citizen of this city invited me two days ago to an entertainment. The company were nearly aſſembled, when the maſter of the houſe introduced a ſtranger, polite and well dreſſed, but lame. The young man paid his compliments very reſpectfully to every one, till he came to a barber; when he ſtarted back, and haſtened towards the door. The maſter of the houſe, ſurpriſed at his emotion, ſtopped him, and deſired he would explain the cauſe. 'For God's ſake, ſir, replied the ſtranger, let me go: I can't, without horror, look upon that abominable barber. His face reſembles an Ethiopian; and his ſoul is ten times more black, and horrible, than his face.'

We

We were all amazed to hear theſe expreſſions, and began to look very unfavourably on the barber; when our hoſt ſaid to the young man, 'I brought you to my houſe to give you pleaſure, and cannot wiſh to detain you againſt your inclination: but I ſhould be glad to know why you expreſs yourſelf againſt one of my gueſts, with ſo much bitterneſs? you owe, continued he, this explanation to me, and to my other friends; that we may expel him our ſociety, if he is unworthy of it.'

"Gentlemen, replied the ſtranger, this curſed barber is the cauſe of my being lame. Beſides, to his impertinence I owe the ſevereſt diſappointment and diſgrace. On this account I have made a vow, never to remain in the city where he dwells. To avoid him I left Bagdad, and travelled hither, into the heart of great Tartary: and I will now leave your city, and go, if I can, where he ſhall never come.' Every one became intereſted to hear the cauſe of ſo great an averſion. The young man ſuffered himſelf to be

prevailed

prevailed on to relate the reaſon: and ſitting down on the ſofa, with his back to the barber, gave us the following account.

'Very early in my life I contracted an averſion to women; inſomuch that I carefully avoided all converſation with them: but I chanced one day to caſt my eye up to a window, where I ſaw a young lady of ſuch exquiſite beauty, as at once diſſipated my prejudices, and inſpired me with love. On enquiring who it was I was thus enſlaved by, I had the mortification to hear that ſhe was the only child of the firſt Cadi, a man of great wealth, but of ſtill greater pride, and ſeverity of manners. As all hope of obtaining an interview with my charmer was improbable, I tried to ſubdue my paſſion. But inſtead of ſucceeding, I found my health ſo affected by the tumult of my mind, that I was obliged to confine myſelf to my bed. I grew worſe daily; but carefully kept ſecret the cauſe of my diſorder. At laſt a notable old lady coming to ſee me, obſerved I ſighed often. She began to talk with

me

me about love, and being a woman of addreſs, ſhe ſoon found out the ſource of my diſorder,

To her I unboſom'd myſelf; and the old lady, delighting in ſuch commiſſions, undertook to procure me an interview with my miſtreſs. This was by no means an eaſy undertaking, for the Cadi had brought up his daughter with ſo much ſtrictneſs, that it was a long time before ſhe would hear of ſuch a meaſure. My truſty advocate had art and perſeverance; and at laſt obtained, hardly, the young lady's conſent to receive me on the following Friday, at the time of noon prayers, when the Cadi went to the moſque. Theſe welcome tidings reſtored my health, and ſpirits; ſo that before the appointed time I was perfectly recovered.

When the eagerly expected morning arrived, I dreſſed myſelf to the beſt advantage, and ſent for a barber to ſhave me. My ſlave brought with him this wretch. When he came in, 'Sir, ſaid he, you look as if you was not well: pray let

me know what ſervice I can do for you? I have brought my lancets, as well as my razor, and am prepared to bleed as well as to ſhave you.' I told him I only wanted to be ſhaved, and that immediately, as I had an appointment to attend at noon.

He was a long time opening his caſe, and preparing his razors; when, inſtead of proceeding to ſhave me, he took out an aſtrolabe, and went very gravely out of the room, to the middle of the yard, to take the height of the ſun. Returning, with the ſame gravity, he ſaid, 'Sir, you will be pleaſed to know that this day is Friday, the 18th of the month Safar; and that the conjunction of Mars, and Mercury, ſignifies you can't chuſe a better time than this very day, and this very hour, for being ſhaved. But this conjunction is alſo ominous to you. You will this day be in great danger; not indeed of loſing your life, but of an inconvenience which will attend you as long as you live.'

I was quite enraged at his prating and impertinence. I did not ſend for you, ſaid I, to con-

ſult you in aſtrology, but to ſhave me; which I inſiſt on your doing directly, or going about your buſineſs. 'Sir, replied he, with a dulneſs that put me out of all patience, why do you put yourſelf in a paſſion? do you think I am a common ſhaver? you ſent for a barber only; but, beſides having in me the beſt barber in Bagdad, you have alſo an experienced phyſician, a very profound chymiſt, an infallible aſtrologer, a finiſhed grammarian, a compleat orator, a ſubtile logician, an admirable mathematician, and hiſtorian; beſides I know all parts of philoſophy, I am a poet, an architect, and excel in all the ſciences. Your late father, my very good friend, whoſe memory I revere, held me in the higheſt eſteem. I am ——' 'Prithee peace, thou endleſs babbler, exclaimed I, interrupting him, and do the buſineſs I ſent for you to do.'

'You do me wrong, replied he, to call me babbler; on the contrary, all the world give me the honourable title of ſilent.' Finding he was again beginning to harangue, I ordered my ſlave to pay him, and turn him out of doors; but even this

this did not relieve me. 'I came here, ſaid he, to ſhave you; and, by the faith of a muſſulman, I will not leave you, until I have performed that operation.'

In hope of getting rid of him, I ſubmitted to be ſhaved by him, only deſiring him to be ſpeedy. He had ſcarcely began to uſe his razor, when he ſtopped, ſaying, 'I wonder, ſir, you will not avoid theſe tranſports of rage, which come only from the devil. Beſides, you ought to have more reſpect for a man of my age, knowledge, and many virtues. You have an engagement at noon! why it now wants at leaſt three hours of that time.' Again he laid down his razor, and took up his aſtrolabe, leaving me half ſhaved, to go and ſee what time of day it was. 'I told you, ſaid he on his return, you have time enough.' I could hold no longer, 'you curſed barber, you barber of miſchief, ſaid I, I know not what hinders me from ſtrangling you!' 'Patience, ſir, ſaid he, I am juſt about to complete your buſineſs.'

I ſhould weary you to relate how he further exerciſed my patience. I heard the firſt and laſt call to noon prayers: I was not even able to rid myſelf of this abominable fellow, till long after they had begun. I haſtened then to my appointment, but had the mortification to perceive he followed me. I paſſed haſtily through many ſtreets, in hope of giving him the ſlip; which when I thought I had completed, I flew to the Cadi's houſe; but as I aſcended the ſtairs, to the young lady's apartment, I ſaw him take his ſtation oppoſite the door of the manſion.

My miſtreſs received me kindly; and I ſhould have been perfectly happy, had I not dreaded this impertinent fellow ſhould expoſe me. Nor was this fear groundleſs; when the Cadi returned, he did not come near his daughter's apartments, but it chanced that he chaſtiſed a ſlave who had miſbehaved. The barber hearing his outcries, ſuppoſed they came from me; and officiouſly ſcreaming out, he rent his clothes, threw duſt on his head, and called out to the

neighbours for aſſiſtance. A croud ſoon gathered round the houſe, to whom the barber cried out, 'Help, muſſulmen, for the love of God! they are aſſaſſinating my maſter, my dear patron. I ſaw him go in here, and they have been juſt now baſtinadoing him, for I heard his outcries.'

The crowd became enraged at this ſtory, nor could even the venerable preſence of the Cadi inſpire them with reſpect, when he came forth to pacify them. 'Ah! you curſed Cadi, you dog of a Cadi, exclaimed the barber! how durſt you thus aſſault a muſſulman? I know your daughter is in love with my patron; and hath invited him here, during the time of noon prayers; and I heard him cry out, under the barbarous diſcipline you inflicted on him.' The Cadi denied all this, but finding the people continue enraged, he offered to permit the barber, and two or three others, to enter his houſe, and ſearch for me.

At the beginning of the diſturbance, I had hid myſelf, at the earneſt requeſt of the young lady, in a large empty trunk. This trunk eſcaped the attention of the other people; but the officious barber opened it, and no ſooner ſaw me, than he gave a great ſhout, and placing it on his head, ran into the ſtreet. As he carried me, one part of the trunk, which was very old, fell off; and expoſed me to the ſhouts of the mob, now very well diſpoſed to turn the matter into jeſt. I could not bear this; but leapt out into the ſtreet, with ſo much haſte, that I hurt my leg, and have been lame ever ſince.

I was not ſenſible at firſt how bad it was, and therefore having thrown handfuls of money among the people, I endeavoured to eſcape; but the miſchievous barber continued to perſecute me. 'Stay, ſir, cried he, why do you run ſo faſt? Alas! if you had taken my advice you would not have been in that perilous ſituation, from which it was my good fortune to deliver

you. Whither do you run then, ſir?—Stay for me.'

Not content with this, he went all over the town relating the ſtory, with a variety of ridiculous circumſtances of his own invention. In ſhort, finding, when I was cured, that I had no more hope of ſeeing the lady, and that people were every where diſpoſed to laugh at me, thro' the malice, or folly, of this deteſtable barber, I determined to quit for ever my native city; and never to remain in any other, if that fellow ſhould come to it. Having now, gentlemen, gratified your curioſity, I muſt deſire you will permit me to fulfil that reſolution.' Saying this he aroſe, and, without looking at the barber, bad us farewel.

We expreſſed our ſurpriſe at this ſtory; and ſome of us began to blame the barber; who raiſing

raiſing up his head, for the firſt time, acknowledged the ſtory to be generally true; 'But, ſaid he, did not he throw himſelf into the danger I warned him of, and from which I delivered him? what reaſon has he then to complain of me? but this it is to ſerve unthankful people! as to his charge of my being a prattling fellow, it is an abſolute ſcandal. Of ſeven brothers I am the leaſt talker, though the moſt witty. To convince you, gentlemen, I need only relate to you their ſtories and my own. Let me requeſt your attention.

THE STORY OF THE BARBER.

In the reign of the late Caliph, the roads near Bagdad were much infeſted by ten highwaymen. Their depredations, every day more inſolent, at

length reached the ear of the Caliph; who commanded the judge of the police to apprehend them within a limited time on pain of death. Alarmed at this rigorous order, the judge exerted himſelf ſo effectually, that they were all taken by the next day; which was the day of Bairam. As it was holiday time, I was walking on the banks of the Tigris, and ſeeing a number of well dreſſed men enter a boat, I concluded they were going to ſpend the feſtival in jollity, ſo without ceremony I entered the boat along with them. Every one preſerved a profound ſilence, and I preſently obſerved part of the company were officers of the police. I had very little time to reflect upon my ſituation, which I began to do with much uneaſineſs, when we landed at the royal palace, where we were received by a party of guards, who bound all of us with cords, that had not the enſigns of office in their hands. Expoſtulation I ſaw was in vain; I ſuffered myſelf, therefore, to be led away with the highwaymen, without remonſtrance. When we were brought before the Caliph, he ordered our heads to be immediately

immediately ſtruck off. All my companions were clamorous for mercy; I alone was ſilent. The executioner ſoon diſpatched the highwaymen, and was proceeding to put me to death, when the Caliph ſeeing ſomething in my appearance which took his attention, condeſcended to examine me himſelf. I related to him the accident which brought me into my perilous ſituation, with ſo much ſimplicity, that the Caliph was convinced of my innocence, and ſet me at large; highly commending my fortitude, and ſilence, in a moment of ſo much danger. After this it is hardly neceſſary to relate to you the ſtories of my ſix brothers; whoſe characters brighten mine. Yet for your amuſement I am willing to repeat them.

THE STORY OF THE BARBER'S ELDEST BROTHER.

My eldeſt brother, whoſe name was Bacbouc, had the misfortune to be humpbacked. He was a taylor; and having but little buſineſs, could ſcarcely maintain himſelf. Oppoſite his ſhop lived a wealthy miller, who had a very handſome wife, with whom my ſilly brother fell in love. The miller's wife ſoon perceived the conqueſt ſhe had made, and determined to turn his paſſion to her amuſement: ſhe often ſmiled upon him from her window, and whenever ſhe appeared there, he did not fail to expreſs his paſſion, by every grimace he could invent.

The

The miller's wife was all this time ſtudying to puniſh his preſumption. She began by ſending him ſtuffs to be made up into different garments. All theſe, the ſlave uſed to tell him, her miſtreſs praiſed highly, but ſhe never ſent any money, for the making or trimmings. He was too gallant to aſk for any; and often went with an hungry belly, in the evening, after having laboured hard all day for his unmerciful miſtreſs: But as the ſlave did not forget to hint, every now and then, what a progreſs he was making in her affection, the poor taylor was quite happy in his ſufferings. After ſome time, the lady, fearing others ſhould take notice of Bacbouc's behaviour, and by that means her character might be aſperſed, contrived to get rid of him in the following manner.

She related to her huſband the ſtory of my brother's love, and her plan to puniſh it. The miller, highly delighted, readily agreed to give his aſſiſtance. The ſame evening he called upon my brother, and invited him to ſup with him.

Bacboue

Bacbouc made no doubt but his miſtreſs had contrived this invitation; he was overjoyed; and put on his beſt apparel, to look more amiable in her eyes. The repaſt was a homely one, but the taylor was too much in love to find fault with it. When it grew late, the miller ſaid, 'brother, you had better not go home to night; I will ſhew you a bed in the mill.' Which offer Bacbouc thankfully accepted.

Early in the morning, the miller went to my brother, and ſaid, 'Neighbour, my mule is ill, and I have a great deal of corn to grind to-day, you will do me much kindneſs if you will turn my mill, in her ſtead.' Bacbouc, willing to oblige, conſented. The miller faſtened the tackle to him, in ſuch a manner, that he could not diſengage himſelf; and then, giving him two or three ſmart cuts with the horſewhip, ſaid, 'Go, neighbour!' 'Hold, replied my brother! why do you whip me?' 'Tis to make you briſk, ſaid the miller, giving him at the ſame time a hearty cut; my mule is never briſk without I whip

whip her. Courage, neighbour, continued he, uſing the whip all the time, you perform admirably: I ſhall always think myſelf bound to you for your friendly aſſiſtance.' In ſhort, the miller drove poor Bacbouc round, continuing to whip him, till his ſtrength was nearly exhauſted, His perſecutor then withdrew; and the ſlave who had fed his hopes appeared, and releaſed him. She would fain have perſuaded him, that her miſtreſs knew nothing of the treatment he had received; and would be exceedingly ſorry for it. Bacbouc heard her in ſilence, and crept home to his houſe——ſmarting——fatigued——aſhamed—and entirely cured of his illicit paſſion for his neighbour's wife.'

STORY

STORY OF THE BARBER'S SECOND BROTHER.

My ſecond brother was called Bacbarah. One day an old woman came up to him, and aſked him in a whiſper, if he loved a good treat, and could be obliging to a fine woman? On his anſwering, yes; 'follow me then, ſaid ſhe, and I will conduct you to both.'

When ſhe had led him to the ſaloon of a handſome palace, ſhe ſaid, 'The lady I ſhall introduce you to, is of admirable beauty, but of a very fanciful humour; if you agree to ſubmit to her caprice, I will engage ſhe will receive you favourably.' My brother, ſeeing every thing about him very elegant, was delighted with his

good fortune; and readily agreed to ſubmit to whatever ſhould be required of him.

The old woman made a ſignal, when two ſlaves entered, and conducted Bacbarah to a bath. After bathing they preſented him with rich robes, inſtead of his own mean apparel; and when he was dreſſed, they led him to a hall, where they found a lovely young lady, ſurrounded by a group of merry ſlaves, who all endeavoured to divert her. The lady received him with great reſpect, obliged him to ſit down by her, and ordered a grand entertainment to be immediately ſerved. At dinner ſhe helped him to the niceſt viands, and choiceſt wines; when the tables were removed, perfume and roſe water, were thrown over him, by her own hands.

A concert followed the repaſt, during which the lady ogled the enraptured Bacbarah, till his hopes were wound up to the higheſt pitch. The lady obſerving this called for wine, and pretended

tending to drink his health, ſhe put the glaſs to her lips, and then flung the wine in his face.

My brother was almoſt blinded, and the ſlaves gathered round him while in this condition, ſome pinching him, others filliping him by the noſe, and offering him a thouſand affronts. He bore all this with great good humour, laughing with the company, as though highly delighted with the jeſt. On which the lady ſaid, 'Brother, you are a man quite to my mind: the complaiſance with which you ſubmit to my little fancies, ſhall not be forgotten.' Take the gentleman out, ſaid ſhe, and when you have obeyed orders, bring him here again.

The old woman led my brother to an adjoining apartment, where he found ſeveral ſtout male ſlaves, who, in ſpite of his oppoſition, and outcries, cut off his whiſkers and beard, painted his eye-brows, and dreſſed him in the habit of a woman. Bacbarah was much enraged: but his conductreſs promiſing her lady would reward his condeſcen-

condeſcenſion, he ſuffered her to lead him back to her miſtreſs.

On his entrance, the young lady laughed till ſhe fell back on her ſofa. Her ſlaves alſo joined in the ridicule, dancing round him, by turns puſhing him about, and pinching him, till he was ſpent with fatigue and vexation. The old woman at laſt reſcued him, and led him out again. She then ſupplied him with wine, praiſed his complaiſance, and told him he had but one more inſtance to give of it: 'My miſtreſs, continued ſhe, requires that you ſtrip off your cloaths, and purſue her from chamber to chamber till you catch her; that done, you will be maſter of your own wiſhes.'

My ſilly brother having ſubmitted to ſo many mortifications, was unwilling to loſe the promiſed reward, by refuſing one more compliance. He ſtripped, therefore, as required; and all the doors of the apartments being thrown open, he purſued the lady three times round them. At laſt

laſt ſhe took ſhelter in a dark paſſage: Bacbarah followed her with alacrity, but the darkneſs obliged him to proceed ſlowly. She regained the apartments by a private paſſage; while my brother crept on till he perceived a light, which he had no ſooner reached, than a door ſhut violently behind him, and he found himſelf in one of the obſcure ſtreets of the city.

A crowd ſoon gathered round him, and his ſtrange appearance, almoſt naked, his eye-brows painted, and without beard, or muſtachios, rendered him a fair object of ridicule. They ſhouted after him, and pelted him. It would have been well for poor Bacbarah, if his misfortunes had ended here; but one of the magiſtrates paſſing by, and ſeeing the tumult, enquired the cauſe of it. My brother's figure was too indecent to paſs unpuniſhed. The magiſtrate concluded his frolic, by ordering him an hundred blows on the feet, and baniſhing him the city.

THE STORY OF THE BARBER'S THIRD BROTHER.

My third brother's name was Bacbac; he was unfortunately blind, and ſo poor that he was obliged to beg for his ſupport. He had a cuſtom of knocking at any door he came to, and not anſwering till it was opened to him. One day, having knocked a long time at a door, though often called out to; the maſter of the houſe at laſt opened it, and aſked him what he wanted. 'That you would relieve my neceſſities, replied Bacbac, I am blind, and cannot earn a maintenance.' 'If you are blind, ſaid the man, give me your hand.' Bacbac did ſo, and the man led him up ſtairs to a chamber. My brother be-

gan to hope for a bountiful alms, when the man let go his hand, and ſaid, 'alas! poor man! I can give you nothing. I can only pray God to reſtore your ſight.' You might have told me ſo at the door, replied my brother, teſtily; and not given me the trouble of coming up hither. 'And why, fool, ſaid the other, do you not anſwer when you are called to, and not give people the trouble of coming to you? begone! I will not give you any thing.' 'At leaſt you will lead me to the door, ſaid Bacbac?' 'Not I indeed, replied the man; the ſtairs are before you, get out as you can.' My brother in attempting to return, fell down the ſtairs, and was much bruiſed: he recovered the door with difficulty, where he ſat down, complaining of the ill treatment he had received.

Two other blind men, companions of my brother, coming by, ſtopped to condole with him: after which they all agreed to ſup together, at Bacbac's houſe. The man who had ſerved my brother this ſcurvy trick, was a ſharping fellow.

low. He had been liſtening and laughing at my brother, during his complaint, but when he heard them talking of ſupping together, and ſomething ſaid about ſharing ſome money, he reſolved to go along with them. Accordingly he followed, and entered the houſe with them unperceived. As ſoon as they had ſhut the door, they began to feel about with their ſticks, to diſcover if any one had intruded amongſt them; this perplexed the ſharper much; till, as he was ſtriving to avoid them, he eſpied a rope hanging from the ceiling. As he was an active fellow, he eaſily jumped up, caught hold of it, and hung by it till they had finiſhed their ſearch.

The blind men then began to talk of their affairs. Bacbac produced a large bag of caſh, out of which he gave the others ten drachms each, and took the ſame ſum himſelf. 'There now remains, ſaid he, ten thouſand drachms, which we will weigh or tell if you deſire it.' His companions declared they were fully ſatisfied, on which he tied up the bag, and

put it away. They then produced the proviſion which had been given them during the day. The ſharper ſat himſelf down beſide my brother, and began to pick out the niceſt bits, and eat them. But whatever care he took, my brother heard his chaps going; and cried out, 'we are undone! there is a ſtranger among us.' Saying this, he ſeized the ſharper, and began to beat him, crying out, thieves. The other blind men alſo fell upon him; but the ſharper, who was a ſtout young fellow, and had the advantage of his ſight, dealt his blows about among the blind men very ſeverely, crying out, thieves, louder than any of them.

The uproar ſpeedily brought in the neighbours, who having parted the combatants, demanded the cauſe of the quarrel. Bacbac cried out, 'Gentlemen, this man is a thief, and has crept in among us, to rob us of the little money we have got.' The ſharper (who as ſoon as the neighbours came in, had ſhut his eyes, and feigned himſelf alſo blind) cried out, 'he is a liar.

liar. I ſwear to you by the life of the Caliph, that I am their companion; and they refuſe to give me my ſhare: they have all three fallen upon me, and I demand juſtice.'

The neighbours conſidered the matter as too ſerious a buſineſs for them to ſettle; they therefore conveyed them before a magiſtrate. As ſoon as they came into his preſence, the ſharper cried out, 'venerable ſir, we are all guilty of a great offence, but have taken an oath not to confeſs, unleſs we are baſtinadoed: by that means only can you come at the truth.' The magiſtrate would not hear a word from either of the others, but ordered him to be immediately put under that diſcipline.

The ſharper had the courage to bear twenty or thirty blows, when, as if overcome with pain, he opened one eye, and preſently after the other, crying out for mercy. The judge ſuſpended the puniſhment, and demanded by what miracle it was he had ſo ſuddenly recovered his ſight. 'If

ſir, ſaid he, you will pardon me, and as a pledge entruſt me with your ſeal ring, I will make an important diſcovery. The judge conſented, and gave him his ring. 'Sir, ſaid the ſharper, we are none of us blind, but feign ourſelves ſo: by which means we enter people's houſes, and play many bad tricks unſuſpected. We have amaſſed, by our rogueries, the ſum of ten thouſand drachms, which you will find concealed in a cupboard in the houſe we came from. This evening I demanded my ſhare, and declared I would leave off ſo infamous a way of life; and it was on this account that they all fell upon me, and beat me.'

The magiſtrate ſent, and ſearched for the money, which, being found, confirmed the ſharper's teſtimony. The judge, in a rage, ordered the blind men to be baſtinadoed, till they opened their eyes. In vain they proteſted it was utterly impoſſible for them to do ſo; in vain they took heaven to witneſs that their accuſer was a cheat, and a liar: they received each two hundred blows, the ſharper all the while exhorting them

to open their eyes, and ſhorten their puniſhment.

The judge, finding after ſo ſevere a chaſtiſement that they ſtill appeared as before, and continued to aſſert their innocence, began to heſitate. He ordered the executioner to ſtop, and contented himſelf with baniſhing them the city; after having given one-fourth of their money to the ſharper, and confiſcated the reſt.

THE STORY OF THE BARBER'S FOURTH BROTHER.

Alcouz was the name of my fourth brother. He was a butcher by profeſſion. One day an old man, with a long white beard came, and

bought ſome meat of him. The money with which he paid him was ſo freſh and well coined, that my brother laid it apart by itſelf. The ſame old man came every day for a conſiderable time, and always paid for his meat, in the ſame ſort of ſpecie, which Alcouz as regularly put apart from his other caſh.

At length having occaſion to buy ſome ſheep he was obliged to uſe this fine money. But on opening his cheſt, inſtead of caſh, he found only a parcel of leaves clipped round to the ſize of ſpecie. My brother was alarmed at this phenomenon. He ran out to his neighbours weeping, and was beginning to tell them what had befallen him, when he ſaw the old man coming towards them. He ran to him, and took him by the collar, crying out, 'Help, muſſulmen! hear how wickedly this old fellow has defrauded me!' The old man ſtood with great unconcern, while my brother related his caſe to the by-ſtanders. When he had finiſhed his ſtory, the old man ſaid to him in a haughty ſtile, 'you would act wiſely

to

to let me go, and not compel me to expoſe you, as you deſerve, for thus publicly affronting me.' Alcouz defied, and threatened him; on which the old man replied, 'you will have me tell it then!' and turning to the people, 'know, ſaid he, my friends, this fellow inſtead of ſelling you mutton, ſells you man's fleſh; at this moment there is a man with his throat cut, hung up in his ſhop like a ſheep.'

My brother had juſt before killed a ſheep, dreſſed it, and hung it up as uſual. He proteſted what the old man ſaid was falſe; but the mob being prejudiced againſt him by this accuſation, would go to his ſhop and ſearch it. They found there, as they thought, a man murdered, and hung up as mutton; for the old man, who was a magician, deceived the eyes of the people, as he did thoſe of my brother, when he made him take leaves inſtead of money. The rage of the multitude was ſo great againſt Alcouz, that they diſmiſſed the magician, who got away as faſt as he could; and every one was eager to chaſtiſe my unfortunate

unfortunate brother. They conveyed him before the judge of the police, where a great number were ready to declare his guilt on oath. As Alcouz notwithſtanding ſtrenuouſly aſſerted his innocence, the judge ſent ſome of his officers with the accuſers, to bring the body of the murdered man before him: but when they came to the ſhop, they found only the carcaſe of a ſheep.

When this account was brought to the magiſtrate he was confounded, nor knew how to determine. As the body was not found, he would not put my brother to death: but as many witneſſes proteſted they had ſeen a man ſlaughtered in the ſhop, he ordered him five hundred ſtripes, confiſcated his effects, and baniſhed him the city.

Poor Alcouz left Bagdad by night, and the next evening drew near another town where he was unknown; as he advanced towards the gate, he heard a great noiſe of horſemen behind him. After what had befallen him, he dreaded every thing.

thing. He took it into his head, that theſe men were purſuing him, and to avoid them he entered the court yard of a great houſe, and endeavoured to hide himſelf. Two of the ſervants ſaw him; and when the unlucky Alcouz had taken poſſeſſion of his hiding place, they ſeized him as a thief, who had concealed himſelf there, with intent to rob their maſter. They diſregarded his proteſtations of innocence, and hurried him before a magiſtrate, who ordered him an hundred ſtripes on ſuſpicion: but when they made bare his back, and ſaw the marks of his former flagellation, the judge concluded he was ſome deſperate rogue, who had been deſervedly puniſhed elſewhere; he doubled, therefore, the number of ſtripes, and baniſhed him that town alſo, on pain of death. Poor Alcouz could ſcarcely ſupport this ſecond misfortune, and would certainly have ſunk under it, if I had not heard of his afflictions, and ſuccoured him.

THE STORY OF THE BARBER'S FIFTH BROTHER.

Alnaſchar, my fifth brother, was very lazy, and of courſe, wretchedly poor. On the death of our father, we divided his property, and each of us received an hundred drachms of ſilver for his ſhare. Alnaſchar, who hated labour, laid out his money in fine glaſſes; and having diſplayed his ſtock to the beſt advantage in a large baſket, he took his ſtand in the market-place, with his back againſt the wall, waiting for cuſtomers. In this poſture he indulged a reverie, talking aloud to himſelf as follows, 'This glaſs coſt me an hundred drachms of ſilver, which is all I have in the world. I ſhall make two hundred by retailing

tailing it; and of theſe very ſhortly four hundred. It will not be long before theſe produce four thouſand. Money, they ſay, begets money. I ſhall ſoon therefore be poſſeſſed of eight thouſand, and when theſe become ten thouſand, I will no longer be a glaſs-ſeller. I will trade in pearls and diamonds; and as I ſhall become rich apace, I will have a ſplendid palace, a great eſtate, ſlaves, eunuchs, and horſes: I will not, however, leave traffic till I have acquired an hundred thouſand drachms. Then I ſhall be as great as a prince, and will aſſume manners accordingly.'

'I will demand the daughter of the Grand Vizier in marriage; who, no doubt, will be glad of an alliance with a man of my conſequence. The marriage ceremony ſhall be performed with the utmoſt ſplendor and magnificence. As ſoon as I am married, I will preſent the lady with ten young black eunuchs, the handſomeſt that can be procured. I will have my horſe clothed with the richeſt houſings, ornamented with diamonds and pearls, and will be attended by a number of

ſlaves

ſlaves, all richly dreſſed, when I go to the Vizier's palace, to conduct my wife from thence to my own. The Vizier ſhall receive me with great pomp, and ſhall give me the right hand, and place me above himſelf, to do me the more honour. On our return, I will appoint two of my handſomeſt ſlaves, to throw money among the populace, that every one may ſpeak well of my generoſity.

When we are arrived at my own palace, I will take great ſtate upon me, and hardly ſpeak to my wife. She ſhall dreſs herſelf in all her ornaments, and ſtand before me, as beautiful as the full moon; but I will not look at her. Her ſlaves ſhall draw near, and entreat me to caſt my eyes upon her; which, after much ſupplication I will deign to do, though with great indifference. I won't ſuffer her to come out of her apartment without my leave; and when I have a mind to viſit her there, it ſhall be in a manner that ſhall make her reſpect me. Thus will I

begin

begin early to teach her what ſhe is to expect the reſt of her life.'

'When her mother comes to viſit her, ſhe will intercede with me for her. 'Sir, ſhe will ſay, (for ſhe will not dare to call me ſon, for fear of offending me by ſo much familiarity!) Sir, do not, I beſeech you, treat my daughter with ſcorn: ſhe is beautiful as an Houri, and entirely devoted to you.' But my mother-in-law may as well hold her peace, for I will take no notice of what ſhe ſays. She will then pour out ſome wine in a goblet, and give it to my wife, ſaying, 'preſent it to your lord, and huſband; he will not ſurely be ſo cruel to refuſe it from ſo fair a hand.' My wife will then come with the glaſs, and ſtand trembling before me: and when ſhe finds that I do not look on her, but continue to diſdain her, ſhe will kneel, and entreat me to accept it; but I will continue inflexible. At laſt, redoubling her tears, ſhe will riſe, and put the goblet to my lips: when, tired with her importunities, I will dart a terrible look

look at her, and give her ſuch a puſh with my foot, as will ſpurn her from me—' Alnaſchar was ſo intereſted in this imaginary grandeur, that he thruſt forth his foot to kick the lady, and by that means overturned his glaſſes, and broke them into a thouſand pieces.

A taylor, whoſe ſhop was near him, having heard his ſoliloquy, laughed heartily, when he ſaw the baſket fall. 'What a ſlave are you, ſaid he to my brother, to treat ſuch a lovely bride ſo cruelly! was I the Vizier, your father-in-law, I would order you an hundred laſhes with a bull's pizzle, and ſend you through the town, with your character written on your forehead.'

Alnaſchar wanted not the raillery of his neighbour to make him repent his abſurd behaviour. When he looked on the fragments of his brittle ware, ſo fooliſhly demoliſhed, he was almoſt diſtracted; he beat his breaſt, tore his hair, and his outcries ſoon gathered a croud about him. A lady paſſing by, enquired the cauſe of the tumult;

mult; and being told that a poor man had loſt all his ſubſtance by the fall of his baſket of glaſs, ſhe kindly gave him a ſum equal to what he had laid out in his goods.

Alnaſchar returned home rejoicing, and bleſſing his benefactreſs. He had ſcarcely arrived there, when an old woman came to his door, and requeſted he would permit her to come in, and waſh, before ſhe went to the moſque to prayers. After ſhe had performed the ceremony of ablution, ſhe entered into converſation with my brother, and told him, that in return for his civility, ſhe would introduce him to her lady, a woman of great beauty and fortune; who was diſpoſed to marry, and would pay regard to her recommendation, which ſhe would give to him. Alnaſchar liſtened to this fable with attention; and being of a ſanguine temper, he begged the old woman would introduce him directly; which, after a little ſeeming heſitation, ſhe conſented to do.

My brother was conducted, by his gueſt, to a decent houſe, and introduced to a young lady, who received him with civility. After ſome converſation, ſhe aroſe, and with a gracious ſmile told him, ſhe liked his perſon and converſation ſo well, that ſhe would conduct him to a repaſt in the inner apartment. Alnaſchar, overjoyed with his good fortune, followed her into another room; from whence ſhe withdrew, as ſhe ſaid, for a ſhort time. My brother waited her return with impatience; but when the door opened again, inſtead of a beautiful and condeſcending lady, there appeared a tall black ſlave, of a fierce aſpect, with a drawn ſcymetar in his hand. At the ſight of this terrific figure, the heart of my brother ſunk within him; nor were his fears ill-grounded. The black came up to him, and gave him ſeveral ſevere cuts. Alnaſchar was ſo terrified, that he fell down in a fit. The ſlave took away the hundred drachms which the old woman had probably ſeen him receive; and opening a trap door, threw my brother, whom he ſuppoſed dead, into a place under ground, among the

the bodies of ſeveral people, whom he had murdered in this manner.

When Alnaſchar revived, and recollected his ſituation, his firſt care was to bind up his wounds, in which he ſucceeded pretty well: he next ventured to lift up the trap, in the night, and by great good fortune, he made his way out of the houſe unobſerved, and came to me for ſhelter.

It was near a month before he was fully recovered. During this time, he contrived a plan to be revenged, which he executed in this manner: He diſguiſed himſelf like an old woman, and took a large purſe, which he filled with pieces of glaſs, and tied to his girdle: he then took a ſcymetar, which he concealed under his gown, and went into the moſt frequented parts of the city, in hopes of meeting the wicked hag, who had enticed him into ſo much miſchief.

He was not long before he found her; when, counterfeiting a woman's voice, he ſaid to her,

'I am a ſtranger, juſt arrived, and ſhould be glad to weigh five hundred pieces of gold, to ſee if they will paſs here; can you recommend me to a goldſmith?' 'Friend, replied the old woman, you could not have applied to a more proper perſon; my ſon is a goldſmith: come with me, and he ſhall weigh them for you directly.' The pretended traveller agreed; and the old woman led him, as he expected, to the fatal manſion from whence he had ſo narrowly eſcaped.

On his arrival, the black came to him, and deſired he would walk into an inner room where the ſcales were; Alnaſchar readily followed him; and on entering the hall, with one blow cut off the head of his treacherous conductor. The old woman preſently came in, in high ſpirits; but when ſhe ſaw what had happened, ſhe ſet up a great cry, and would have fled: my brother prevented her; and after reproaching her, as ſhe deſerved, he put her to death, and tumbled both the dead bodies through the trap door.

Alnaſchar

Alnaſchar ſpared the young lady; who on her part ſhewed him the ſeveral coffers full of gold, which thoſe wretches had ſo wickedly obtained. This wealth he reſolved to ſeize; and leaving the lady, he went in ſearch of porters, with ſacks, to remove it: But ſhe took advantage of his abſence; and on his return he found the treaſure was gone. A great quantity of valuable moveables, however, remained, with which he loaded his porters, and carried away a conſiderable booty. Had my brother been content with this, he had been wiſe; but, being covetous, he paid ſo many viſits to the houſe, with his porters, that the curioſity of the neighbours was excited. An information to the magiſtrate followed; all the plunder was laid hold off by him, and poor Alnaſchar thought he was well off, when the judge was content with baniſhing him the city.

THE STORY OF THE BARBER'S SIXTH BROTHER.

Shacabac, my youngeſt brother, was ſo poor, that he was reduced to beg: but having ſome humour, he contrived to fare tolerably well. It happened one evening, that he applied for an alms, at the palace of a Bermicide; when the porter ſaid to him, 'Go in, and find out our maſter; he will not ſend you away diſſatisfied.'

Thus encouraged, my brother entered the palace, and ſtrolled from room to room, till he came into a hall, adorned with paintings of gold, and azure foliage, and ſplendidly furniſhed. At the upper end of this room he ſaw a venerable man

man with a long white beard, whoſe appearance carried with it an air of dignity. My brother concluded, as was the truth, that it was the maſter of the houſe: he ſaluted him therefore with the greateſt reſpect. The Birmicide received him kindly, and aſked him what he wanted. Shacabac, in an humble manner, related his neceſſities, and beſought relief; concluding his ſad tale, by declaring, that he had not eat any thing the whole day.

The Bermicide, when my brother had ended, put his hands to his garments, as if he would have rent his clothes. 'Is it poſſible, ſaid he, that ſuch a man as you, can be as poor as you ſay? this muſt not be: but come, as you have not eaten to day, you muſt be ready to die with hunger; ho, boy! bring in water to waſh our hands, and order ſupper immediately.'

Shaçabac was confounded at this gracious reception, and was about to expreſs his gratitude, when the Bermicide began to rub his hands, as

though ſome one poured water on them, and invited my brother to come, and waſh with him. No boy appeared; nor was there either baſon or water; yet my brother thought he ought not, in complaiſance, to contradict his hoſt, he came forward therefore, and did as he did.

'Come, ſaid the Bermicide, let us now have ſupper:' and though nothing was brought, he pretended to cut, as if a diſh of meat was before him, and began to chew, ſaying to my brother, 'eat friend, eat heartily; you ſaid you was hungry, but you proceed as if you had no appetite.' Shacabac gave readily into the joke, and imitating the Bermicide, 'You ſee my lord, I loſe no time.' Boy, ſaid the old gentleman, bring us another diſh; come, my good friend, taſte of this mutton, and barley broth; unleſs you prefer part of that gooſe, with ſweet ſauce, vinegar, honey, raiſins, grey peaſe, and dry figs: eat, however, ſparingly of it, as we have a variety of good things to come. Shacabac, fainting

ing with hunger, pretended to feaſt heartily on theſe inviſible dainties. The Bermicide continued to call for other diſhes, and boaſted much of a lamb fed with piſtacho nuts, 'a diſh, ſaid he, you will find at no table but mine; let me help you to ſome, and judge if I have not reaſon to praiſe it.' My brother made as if he received the lamb, and eat it with great pleaſure. 'Nothing can be more delicious, ſaid he; your table, my lord, abounds with good things.' Eat heartily then, ſaid the Bermicide, you cannot oblige me more! 'you ſee, my lord, replied my brother, how I teſtify my approbation.'

An imaginary deſert ſucceeded. The Bermicide did not fail to recommend the ſeveral fruits, and confections. Shacabac extolled them yet more; till, tired of moving his jaws, and having nothing to eat, he declared he could eat no more. 'Let us drink then, ſaid the Bermicide, bring ſome wine.' Excuſe me, my lord, ſaid Shacabac, I will drink no wine becauſe it is forbidden. You are too ſcrupulous, replied his hoſt, you muſt

muſt not refuſe to keep me company. I cannot refuſe your lordſhip, replied my brother, but muſt entreat you not to urge the glaſs; for I am not accuſtomed to wine, and fear leſt it ſhould betray me into any thing like diſreſpect to you. Wine here, called out the Bermicide; then holding out his hand, as if to receive a bottle, he turned to my brother, and ſeemed to fill him a glaſs, and himſelf another. Shacabac made as if he took up his glaſs, and bowing very low, he drank the health of his hoſt. The Bermicide continued to ſupply his gueſt with imaginary bumpers, till at length my brother (weary of the joke, and beginning to be a little out of humour) affected to be drunk, got up from his ſeat, and gave the Bermicide ſo hearty a box on the ear, that he knocked him down. He was about to repeat the blow, but the old gentleman calling out, he pretended to come to himſelf: 'You have been ſo good, my lord, ſaid he, to admit your ſlave to your table, and to give him a noble treat; but you ſhould not have compelled me to drink wine; as I told you I feared it would cauſe

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me to misbehave, which I am exceedingly sorry it has done.'

The Bermicide, instead of being in a rage, laughed heartily. 'I have long wished, said he, for a man of your character: but come, we will now sup in good earnest.' Saying this, he clapped his hands, and the servants appearing, he ordered supper, and the several dishes they had tasted of in fancy, were really set before them.

The old gentleman finding my brother a man of good understanding, as well as of much pleasantry, retained him in his service. For twenty years Shacabac lived happy in his protection; but then the generous Bermicide died, and his estate being seized by the Caliph, his dependants were all dismissed.

Shacabac, after this, undertook a pilgrimage to Mecca: the caravan he joined, were attacked and dispersed by a number of Beduins, and my brother became a slave to one of them. His afflictions

fictions in this ſituation were very grievous, till at length I heard of his diſtreſs, ranſomed him, and brought him home.'

The Sultan of Caſgar was highly pleaſed with theſe ſtories; and expreſſed a deſire to ſee this talkative barber. He was ſoon found and introduced to the Sultan. His appearance was reſpectable; he had a pleaſant countenance; and his long beard as white as ſnow, denoted his age, which was upwards of ninety. The prince received him very graciouſly, but laughed at him for his prattling. 'It would be a bad time for me, ſaid he, to be ſilent now: I have heard the ſtory of Little Hunchback, and am acquainted with the regard your Majeſty had for him; I beg I may be permitted to examine the body.'

After having ſurveyed it ſome time, the barber fell into a great fit of laughter, without conſidering the reſpect due to the Sultan. 'Silence man, ſaid the Prince to him, why do you laugh ſo?'

ſo?' I ſwear by your Majeſty's good humours, anſwered the barber, that this is a very extraordinary buſineſs. Hunchback is not dead. If I do not immediately reſtore him, I am content to paſs for the prattling fellow I have been very unhandſomely called. Saying this, he put an inſtrument down Hunchback's throat, and pulled out a bit of fiſh and bone, which he ſhewed to the Sultan; he then took out a vial of balſam, with which he rubbed Hunchback's neck, who preſently ſneezed, and gave other ſigns of life; and in a ſhort time was perfectly recovered.

The Sultan was aſtoniſhed at this wonderful cure. He formed a very different opinion of the barber, from what he had before conceived; and engaged him in his ſervice, as a man of ſingular abilities. Before he diſmiſſed the taylor, the jewiſh doctor, the purveyor, and the chriſtian merchant, he ordered each of them to be clothed, in his preſence, with a rich robe of honour, as a recompenſe for their integrity, and their ſufferings.

THE

THE HISTORY OF ABOULHASSEN ALI EBN BECAR, AND SCHELMSELNIHAR,

FAVOURITE OF THE CALIPH HAROUN ALRASCHID.*

The King of the isle of Ebene, having the audacity to rebel against the illustrious Haroun Alraschid,

* With this story the editor hath taken great liberties. In the original it fills 72 close printed pages, and is as immoral as it is dull. If any hard hearted critic is disposed to be severe on this occasion, let him first read the original quite through, and he is heartily welcome to gratify his ill nature; he will have paid the full penalty of it.

Alraſchid, to whom he was tributary; the Caliph ſent a powerful army to chaſtiſe him. The event ſhewed the raſhneſs of the inſurgent. The natives of Ebene were ſoon ſubdued; and their King with all his family, except an infant daughter, fell in the diſpute.

The Princeſs, too young to be ſenſible of her misfortune, was brought to Bagdad, and educated in the Haram of the Caliph. Nature had endowed her with every amiable qualification; and the utmoſt pains were taken in her education. As ſhe approached the age of woman, her beauty increaſed; and received ſuch luſtre from her vivacity, her wit, and elegant accompliſhments, that ſhe became irreſiſtible.

The Caliph ever treated her with great tenderneſs; her ſprightly, yet artleſs carriage, her gentle manners, and benevolent diſpoſition, gained exceedingly on his affections; and when time had ripened the beauties of her perſon, the amorous

amorous Prince declared his intention of ſharing with her the throne of Perſia.

Schelmſelnihar heard this determination of the Caliph with pleaſure. She had been accuſtomed to his endearments from her infancy; ſhe felt a filial affection for him, which ſhe ſuppoſed was love. The Caliph, though four times her age, was pleaſant and agreeable. As ſhe was debarred the ſight of all men, except him and his attendants, ſhe thought him the moſt amiable of mankind. If ſhe reflected on her approaching nuptials without deſire, it was without diſguſt alſo. Matters were in this ſituation, when buſineſs of emergency obliged the Caliph to leave the capital for a ſhort time.

The affairs of the Haram were managed by an old ſlave named Fatima. It was a part of her duty, to provide every thing neceſſary, in the city; and the perſon ſhe uſed to apply to, for what ſhe wanted, was Ebn Taher, a conſiderable merchant, of great integrity. Fatima had attended

attended on Schelmſelnihar from her infancy, and was attached to her by the moſt tender affection. She uſed often to ſpeak of her to Ebn Taher, with the fondneſs of a mother; and had as often occaſion to praiſe the obliging diſpoſition of the merchant, to Schelmſelnihar.

A few days after the departure of the Caliph, a ſtrange whim ſeized the young lady. She had a deſire to ſee the city: and beſought Fatima, to take her with her, the next time ſhe went thither. Fatima, little apprehending any bad conſequence, fondly conſented; and apprized the merchant, that, on an appointed day, the Caliph's favourite would come, in private, to view the city; and intended to repoſe at his houſe.

Ebn Taher received her with all poſſible reſpect, but it ſo happened that when ſhe arrived, there was, with the merchant, a young nobleman, of the ancient royal family of Perſia, named Aboulhaſſen Ali Ebn Becar. This Prince had received from nature every advantage of body

and mind, nor had he neglected to cultivate them. Schelmſelnihar was ſtruck with him at firſt ſight; and when he would have modeſtly withdrawn, ſhe made ſigns to Fatima, that ſhe ſhould not let him depart. When a collation was brought in, the ladies unveiled; and Aboulhaſſen, in his turn, was faſcinated by the beauty of the Princeſs. The intention of viewing the city was at an end. Schelmſelnihar, new to love, indulged ſenſations ſo delightful; and thought only how ſhe might make herſelf agreeable to Aboulhaſſen; who, on his part, became entirely enamoured. They remained together till evening, and parted with inexpreſſible reluctance on both ſides.

New ideas now took poſſeſſion of Schelmſelnihar, among which, none ſo often aroſe as an abhorrence of marriage with the Caliph. She devoted herſelf to her beloved Aboulhaſſen; and though ſhe ſaw no probability of being united to him, yet ſhe determined to encourage that hope. The indulgent Fatima reaſoned with her againſt

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ſo improper an attachment, but, miſled by her fondneſs for the Princeſs, ſhe repeatedly permitted interviews between the lovers, at the houſe of Ebn Taher. The merchant alſo, though he pointed out to the Prince, the folly, and danger of his purſuit, was yet weak enough to promote the meetings of the young people.

The Caliph had put Schelmſelnihar in poſſeſſion of the apartments belonging to the royal conſort, and had permitted her to ſelect her own attendants. The infatuated Princeſs determined to give Aboulhaſſen an entertainment, worthy her love: and when every thing was ready, ſhe ſent Fatima to conduct him, and the merchant, to partake of it. The faithful ſlave executed her dangerous commiſſion, with dexterity; and contrived to introduce them, unnoticed, within the apartments of the Princeſs.

Their reception was magnificent. A wonderful diſplay of diamonds and rubies, fixed in

burniſhed gold, and diſpoſed in the moſt beautiful forms, delighted the eye: Columns of the rareſt marble, ſupported the dome: between them were placed veſſels of agate, porphyry, jet, jaſper, chryſtal, and other precious materials: the floor was covered with the richeſt carpeting, and the walks, in the gardens, were formed of little ſtones of various colours, ſo as to reſemble the carpet in the ſaloon, and ſeem a continuation of it: two beautiful canals watered the trees and ſhrubs, which were of the rareſt kind, and planted with great judgment: their odours gratified the ſmell, as the charming concert of the ſinging birds, did the ear: in a word, every thing was to be found, which luxury, or grandeur could poſſibly deſire.

In this terreſtrial paradiſe, the love ſick Schelmſelnihar received her equally enamoured Aboulhaſſen, unmindful of her engagements with the Commander of the Faithful, whom ſhe now began to think of, with terror and abhorrence; nor did the Prince ſuffer the fear of future evils,

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or of preſent danger, to damp the delight he felt, at being received with ſo much diſtinction, by the object of his vows. The entertainment was ſumptuous beyond deſcription, and was followed by an admirable concert; after which Aboulhaſſen, and Schelmſelnihar ſung to each other, by turns, extempore verſes, deſcriptive of their mutual affection, which they neither wiſhed to reſtrain, or conceal. They plighted vows of unceaſing conſtancy; and ſeemed, by ſeizing the preſent moment, to ſnatch thoſe joys from the power of fortune, before a fatal interruption, ſhould put an end to them for ever.

That event was even now come.—Their careſſes were diſturbed, by a meſſage to Schemſelnihar, announcing the arrival of the Caliph, and his intention of preſently viſiting her. The diſtreſs of the lovers, could only be equalled, by the deſpair of Ebn Taher; who gave himſelf up for loſt. Fatima alone had recollection. She ordered the ſlaves, immediately to prepare for the reception of the Caliph: ſhe tore the lovers aſ-

ſunder: and as it was impoſſible to convey the viſitors away, at that time, without diſcovery, ſhe conducted them to a place, where they might continue in ſafety.

By the time the Caliph arrived, all was in order, and Schelmſelnihar tolerably compoſed. Haroun embraced her with great affection; and ſeeing every thing ſet out in the utmoſt ſplendor, made no doubt but that ſhe had decorated the palace, in this manner, for his reception. Obſerving the ſaloon was ſhut, he aſked the reaſon, when Schelmſelnihar made ſigns to have it thrown open. Immediately the grandeſt illumination that can be conceived was diſcovered. A ſpectacle not more brilliant than unexpected, which the Caliph received as a proof of the Princeſs's attachment to him, but which ſhe had prepared for a very different purpoſe.

From the time the ſaloon was thrown open, the Prince of Perſia could ſee from his hiding place, every thing that paſſed in the hall; and had

had the torment of beholding his beloved Schelmſelnihar, obliged to receive the careſſes of his too powerful rival. Ebn Taher could with difficulty reſtrain his tranſports. At length a concert commenced, in the courſe of which, the Princeſs addreſſed a moſt paſſionate air to Aboulhaſſen, and ſung it with ſo much feeling, that ſhe herſelf was overcome with it, and fainted away. The Caliph, who ſtill applied every thing that paſſed, to himſelf, was exceedingly concerned, and buſied himſelf very earneſtly in endeavouring to reſtore her. At this juncture Fatima went to diſmiſs the Prince, and his friend, but had the greateſt difficulty in effecting it. Aboulhaſſen had ſympathized ſo truly with the Princeſs, that he alſo had fainted: and when Ebn Taher at laſt, with the aſſiſtance of Fatima, got him ſafe out of the palace, and conveyed him home, he was obliged to be put to bed, from whence he could not riſe for ſeveral days.

This accident opened the eyes of Ebn Taher. He ſaw at once the conſequences of this fatal in-

trigue; and, that if he could not perſuade the Prince of Perſia to drop all thoughts of carrying it on, he had but one way to eſcape inevitable ruin. As ſoon as the Prince was tolerably recovered, the merchant, in the moſt animated manner, pointed out to him the certain deſtruction he would bring, not only on himſelf, but on the lovely Schelmſelnihar alſo, if he did not ſubdue his ill-placed paſſion. Ebn Taher reaſoned, but Aboulhaſſen loved. Deaf as the winds to any advice that made againſt his wiſhes, he declared that no danger, however preſſing, ſhould make him, for one moment, ceaſe to adore her. 'I know not yet, continued he, what meaſures I can purſue, to reſcue my Princeſs from a ſituation ſo terrible to us both; but ſomething I will attempt; and if I periſh, I ſhall have the ſatisfaction of giving up my life, for one that well deſerves ſuch a ſacrifice.'

Ebn Taher was ſtill more alarmed at this converſation. He ſettled his affairs with all poſſible diſpatch; and two days after, he took his family with

with him, and ſet off for Balſora; under pretence of buſineſs, which would oblige him to reſide there for ſome time. The merchant, by this prudent meaſure, ſecured himſelf: and, in fact, did all he could to ſave the lovers. As all intercourſe between them was now at an end, they would probably have ſubmitted reluctantly, to their deſtiny, if an accident had not enabled them to continue their correſpondence.

Oppoſite Ebn Taher's houſe, there lived a jeweller, who having little buſineſs to employ him, beſtowed much of his attention on his neighbours. Shrewd, artful, and avaricious, he ſought to turn every thing to his own advantage, and having a pleaſant carriage, which hid his vices, he was but too often ſucceſsful.

This man had not been a careleſs obſerver of what paſt at Ebn Taher's. He noticed, that Fatima, and the Prince of Perſia, met continually there; and that the former frequently brought another woman with her, who, though cloſe veiled

veiled, had an air of diſtinction, and was manifeſtly much younger. The illneſs of the Prince, the diſtreſs of the merchant, he had not failed to remark. Being a little acquainted with Ebn Taher, he ventured to queſtion him on theſe ſubjects; and though the merchant was careful, and almoſt ſilent, yet his confuſion, and the little he did ſay, afforded ſome information to his buſy neighbour. Ebn Taher leaving Bagdad abruptly, confirmed this ſagacious fellow in his opinion, that the Prince had dared to intrigue, in the Haram of the Caliph; and that the amour was carried on by Fatima, and the merchant.

In the mean time, the ſituation of the lovers was truly pitiable. Aboulhaſſen, tormented by a contrariety of paſſions, was too ill to leave his houſe: and the Princeſs had no other conſolation, under a ſevere indiſpoſition, but that it prevented the Caliph from urging a completion of their nuptials. At length impatience to hear from her lover, made her ſend Fatima to Ebn Taher's, to enquire after him. The truſty ſlave was exceedingly

ceedingly ſhocked to find the houſe ſhut up; and was at a loſs which way to act, when ſhe ſaw the jeweller make ſigns for her to enter his houſe. He told her that Ebn Taher had left Bagdad in haſte, and that the Prince of Perſia was ill. Then, by making the moſt of what he did know, and affecting to know more than he did, he eaſily obtained from the frightened, and ſimple Fatima, all the particulars of the affair.

The ſordid jeweller debated with himſelf, whether he ſhould not diſcloſe the buſineſs to the Caliph: But after a little pauſe, recollecting that the Prince of Perſia was very rich, and that Schelmſelnihar could command unlimited treaſure, he was not long at a loſs which ſide to chuſe. He concluded the lovers would pay more liberally for his aſſiſtance in carrying on their amour, than the Caliph would, for a diſagreeable piece of intelligence. He declared himſelf, therefore, ready to ſupply the place of Ebn Taher; and with equal zeal, but more courage, to promote the wiſhes of the lovers.

Fatima

Fatima reſolved to venture, for once, to go to the houſe of the Prince of Perſia, directing the jeweller to follow her thither. Aboulhaſſen rejoiced to ſee the faithful ſlave; but his joy was of ſhort duration. He was diſtreſſed beyond meaſure for the illneſs of his miſtreſs: and when he was acquainted with the deſertion of Ebn Taher, he was overwhelmed with affliction. Fatima gave him every conſolation in her power; and when he had liſtened to her a while, ſhe concluded with relating to him the offer of the jeweller.

Deſpair compelled him to embrace this hazardous aſſiſtance. The jeweller was introduced to him, and vowed fidelity. Fatima, having ſettled in what manner he was to meet her, and convey letters, or meſſages, between the lovers, took her leave of the Prince, and returned to the palace.

For ſome time, by means of the zeal and activity of the new emiſſary, a regular correſpondence took place, between Aboulhaſſen, and the

the Princeſs. The avarice of the jeweller was gratified beyond his hopes; he ſcrupled therefore no danger, to oblige his benefactors. Matters could not remain long in this undecided ſituation. Schemſelnihar daily grew better; and the Caliph who had been much afflicted at her illneſs, began to congratulate her on her recovery. The preparations for the royal marriage were no longer ſuſpended; and to prevent its taking place, the lovers reſolved on an elopement.

The jeweller was directed to take a houſe in an obſcure part of the town, without the gates, where they propoſed to continue till the fury of the ſearch was over; as he had great reaſon to fear he ſhould be ſuſpected, when the Prince and Princeſs abſconded, he determined to accompany his patrons in their flight. His wealth, by this time was conſiderable, and he could not bear to leave it to the care of others; he packed it up, therefore, in ſmall bundles, and removed it from his own habitation, to the houſe he had taken for the Prince.

On the evening of their intended eſcape, as ſoon as it was dark, Schemſelnihar and her favourite, contrived, with great difficulty, to elude the eunuchs, and leave the palace. Aboulhaſſen, and the jeweller were ready to receive them, and convey them to the houſe, prepared by the latter, where they arrived unobſerved. But they had ſcarce time to congratulate each other, when the building (which ſtood apart from any other) was ſurrounded by a body of men, who broke open the doors; and having plundered the houſe of every thing valuable, (among which was the whole of the jeweller's treaſure) they ſeized the whole company, and conveyed them over the river, into an adjoining foreſt.

Theſe men were a banditti who harboured there; and had by ſome means obtained a knowledge, that the jeweller had conveyed much wealth, into a houſe which ſtood alone, and convenient for their purpoſe. On their arrival at their retreat, they examined their priſoners ſe-

parately; from the Prince, from Schemſelnihar, and Fatima, they obtained no information; but the daſtardly jeweller, confeſſed immediately who they were. The event was not unfavourable. The captain of the banditti had been a ſlave of Aboulhaſſen's father; as ſoon as he heard that one of his priſoners was the Prince of Perſia, he ſet them all at liberty, and ordered his comrades to convey them back again: promiſing alſo, to reſtore the plunder, as ſoon as it could be collected together.

The banditti conducted them to the Tigris, and landed them on the ſide next the city. But as they were about to return to the jeweller's houſe, they fell in with a brigade of the city guard, who examined them with great ſtrictneſs, and were by no means ſatisfied with their vague manner of anſwering. They were about to take them into cuſtody; when Schemſelnihar, ſeeing there was no other way to eſcape, reſolved to throw herſelf on the humanity of the commander. She drew him aſide, and declared who ſhe was.

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The officer behaved to her with the greateſt reſpect: he ordered a boat to convey her, and her ſlave, to the water gate of the palace, and diſmiſſed Aboulhaſſen, and the jeweller civilly; though he would not ſuffer either of them, to ſpeak again to the Princeſs, or her attendant.

The Prince of Perſia returned to his own houſe, overcome with fatigue, grief, and deſpair. He refuſed to liſten to the conſolations offered him by his companion. His imagination ſaw every thing in the moſt fearful, and tormenting light. His heart boded only calamity; and the prognoſtication was too fully verified.

The day following, Fatima came to the jeweller, in great haſte, and drowned in tears. 'I have once more, ſaid ſhe, left the palace. My buſineſs is to warn you, and the Prince of Perſia, of your danger. The whole intrigue is juſt diſcovered to the Caliph, by a perfidious ſlave, whom Schemſelnihar hath lately puniſhed. Judge what a ſituation we are all in! for my part

part I am determined to return immediately, and ſhare the fate of my beloved miſtreſs; we may poſſibly eſcape; but for you, and Aboulhaſſen there is no hope. Fly, therefore, this inſtant, and ſave yourſelves from torture, and from death.'

The jeweller was too much alarmed to neglect a moment, this important advice. He haſtened to the Prince of Perſia, and notwithſtanding his indiſpoſition, prevailed with him to riſe, and leave Bagdad, with the utmoſt ſpeed. They ſecured a ſupply of money and jewels; and ſet off for Anbar, travelling two days without ſtopping; but juſt before they could reach a place of ſafety, they were ſurrounded by thieves, who plundered them of every thing.

They arrived at Anbar the next evening, and the jeweller rejoiced that they were out of the power of the Caliph; but the Prince, whoſe ſpirits had been kept up only on the preſent danger, ſunk under the preſſure of ſo many calami-

ties. He languiſhed two days, in the houſe of a charitable muſſulman, who had taken pity of their diſtreſs, and then died: expreſſing in his laſt moments, his undiminiſhed love for the beauteous Schemſelnihar.

The jeweller now found himſelf in a very diſtreſſed ſituation. Deprived of the great riches he had obtained by his intrigues; his patron dead; his hopes annihilated; and an exile from his country. His avaricious ſpirit ſtill remained; and he determined him to hazard new dangers, in hopes of recovering what he had loſt. He knew the banditti had engaged to reſtore, what they had taken from his houſe; and he was not without hope, that it might have been delivered to his family. The Prince of Perſia had a mother, who inherited his vaſt wealth; and he was willing to believe that ſhe would reward his attachment to her ſon. On theſe conſiderations he revealed to his hoſt, the rank of the deceaſed; and engaged him to depoſit the body for a ſhort time in a neighbouring Moſque;

Moſque; and after ſtaying a few months at Anbar, he ventured to return to Bagdad.

As he entered the city in the evening, he ſaw a woman in deep mourning, whoſe form reminded him of Fatima. He followed her ſome time, till ſhe entered a ſtately mauſoleum, lately built. Perceiving no one near, he called to her, on which ſhe turned round, and he ſaw it was the favourite of Schemſelnihar. She knew him alſo immediately, and made ſigns for him to enter the building quickly, when ſhe related to him the fate of her miſtreſs.

'When the treacherous ſlave, ſaid ſhe, diſcovered to the Caliph, what had paſſed between Aboulhaſſen and Schemſelnihar, the Commander of the Faithful ordered her to appear before him. It was at that time, when, terrified for the fate of her beloved Prince, more than for her own, ſhe ſent me to you, to apprize you of the danger. You will ſuppoſe the Caliph indulged the higheſt tranſports of rage and jealouſy; but he did quite

the contrary. He received her with tenderneſs; made her ſit down by him; and then gently queſtioned her, reſpecting the Prince of Perſia. Schemſelnihar had neither ſpirits, nor inclination to conceal the truth; on which the Caliph ſaid, 'I alone am to blame in this affair; I ought to have conſidered, that, in marriage, age and youth agree but ill together. I love you, Schemſelnihar, continued the generous prince, and ever ſhall: but in future it ſhall be with the love of a father, not of a huſband. I will myſelf give you to Aboulhaſſen: ſend him word of the good fortune that awaits him.'

The Princeſs, who had been ſo long torn with contending paſſions, and ſpent with the fatigue of her late unfortunate excurſion: and who at this moment expected a very different ſentence, could not ſupport the conflict in her boſom. She ſunk into the arms of the Caliph, and expired.

The

The Commander of the Faithful was much afflicted at her death. He cauſed her body to be depoſited in this noble tomb, with great ceremony, and has honoured me with the charge of it, allowing me a handſome penſion for my ſupport. I ought alſo to tell you, that he commanded Ebn Taher to return to Bagdad, and hath approved of his conduct in this delicate buſineſs.'

Fatima having finiſhed her narrative, was informed by the jeweller of the death of Aboulhaſſen: and they joined to pay the tribute of tears, to the memory of theſe unfortunate lovers. In the morning Fatima waited on the Caliph, and obtained his permiſſion to inter the body of the Prince of Perſia, in the ſame tomb with his beloved miſtreſs. The mercenary jeweller was the only victim of the Caliph's diſpleaſure: who was ſo diſpleaſed with his conduct, that he confiſcated the remainder of his effects, and baniſhed him his dominions.

THE HISTORY OF CAMARALZAMAN, PRINCE OF KHALEDAN, AND BADOURA, PRINCESS OF CHINA.

Schahzaman, King of Khaledan, uſed the liberty the laws of Mahomet allow to all good muſſulmen. He had four wives and ſixty concubines. The moſt beautiful women in the eaſt were to be found in his Haram; notwithſtanding which, he continued childleſs; and loſt all reliſh for the grandeur, and pleaſures of a crown, for want of an heir to ſucceed him in wearing it.

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At length, when all hope of ſuch a bleſſing was nearly over, and the King began to find old age approaching, one of his wives became pregnant, and in due time brought him a ſon, ſo beautiful, that he was named Camaralzaman, or the moon of the age.

As the Prince grew up, he diſplayed great talents; and by the King's command was early permitted to take his ſeat in council; where he conducted himſelf ſo ably, as to engage the eſteem of all the Emirs, and gave great pleaſure to his royal father. That Prince began now to entertain a hope of ſeeing his deſcendants in the next degree; for which purpoſe, as ſoon as his ſon became of a ſuitable age, he much preſſed him to marry.

Camaralzaman had about him ſomething more than indifference for women; he heard, therefore, this deſire of his father with great concern. He put it off at firſt by pleading youth, and deſiring

time. After waiting a whole year, Schahzaman, finding no diſpoſition in his ſon to obey him, deſired the mother of the Prince to reaſon with him on the ſubject. Camaralzaman had ever behaved with the utmoſt duty and affection to her, and the King hoped much, from her influence over him, to procure a willing obedience to his commands.

The royal mother undertook the affair with great zeal. She reaſoned the matter over with the Prince many times, and in various modes. She urged his duty to his father, to his future ſubjects, to poſterity: She deſcribed the happineſs of conjugal amity, the delights of paternal love. The Prince heard her with an indifference, bordering on impatience, and continued firm in his reſolution to remain unmarried.

Another year glided away, and Schahzaman found his ſon ſtill averſe to his wiſhes. He determined, therefore, to make the young man pay that obedience to the King, which he with-held

from

from the father. Without the leaſt previous notice, he took the opportunity of a general meeting of the Emirs, officers of the army, and other great men; and publicly before them all, laid his commands on the Prince, to chuſe his wife; declaring, it was not ſafe to the State, that he ſhould continue ſingle any longer. Every one preſent concurred with the King in his opinion. Camaralzaman, ſurpriſed and enraged, forgot all duty, gave way to his natural impetuoſity, and replied to his father, with ſo much heat and acrimony, that the King found himſelf at once diſobeyed, and affronted, in full council; he ordered his ſon, therefore, to be immediately taken away to priſon.

In the tower, where the Prince was confined, there was a well, which was the retreat of a Fairy, named Maimoune. At midnight, when ſhe came forth, to wander about the world, after her wonted cuſtom, ſhe ſaw a light in Camaralzaman's chamber. She entered it; and the Prince being

being faſt aſleep, ſhe admired the beauty of his perſon for ſome time; after which ſhe took her flight into the middle region of the air.

Maimoune ſoon after met a Genie, named Danhaſch; he was one of thoſe Genies who rebelled againſt God. The great Solomon had obliged Maimoune to conform.

The Genie would gladly have avoided her, as he was ſenſible how much power ſhe had over him, by her ſubmiſſion to the Almighty; but as they were unaware very near, he approached her in the manner of a ſupplicant, ſaying, 'Brave Maimoune, ſwear to me in the name of the Great Power, that thou wilt not hurt me; and I will alſo ſwear on my part, that I will not do thee any harm.'

'Curſed Genie, replied the Fairy, what hurt canſt thou do me? I fear thee not. But as thou haſt deſired this favour of me, I will ſwear not to

hurt thee. Tell me then, wandering ſpirit, whence comeſt thou? what haſt thou ſeen? and what miſchief haſt thou done this night?' 'You meet me in time to hear ſomething that is wonderful, ſaid Danhaſch, (who trembled at the ſight of the Fairy) but charming Maimoune, promiſe me that you will let me go on in my way, when I have ſatisfied your demands.'

'Go on, go on, curſed ſpirit, replied the Fairy; fear nothing; doſt thou think I am as perfidious an elf as thyſelf, to break a ſolemn oath? but be ſure you tell me nothing but the truth, or I ſhall certainly clip your wings.'

Danhaſch proceeded to acquaint the Fairy, that he had juſt come from China, the King of which had an only daughter, whoſe beauty the Genie ſpoke of in the moſt ardent terms. He added a ſtory of her, the very counterpart of that of Camaralzaman, 'that her father was exceedingly deſirous ſhe ſhould marry, that ſhe had conſtantly

conſtantly rejected every ſuitor, and that at laſt the King of China, enraged at her obſtinacy, had ſhut her up in priſon, though doatingly fond of her.' He concluded with repeating the moſt laviſh applauſe of her beauty, which he ſaid, excelled any of the race of mortals.

Inſtead of anſwering the Genie, Maimoune burſt into a violent fit of laughter. 'I have juſt left, ſaid ſhe, a Prince, in circumſtances very nearly the ſame; but in beauty, I have no doubt, much ſuperior to your Princeſs.' '*Tis impoſſible*, replied Danhaſch.' 'Peace, falſe ſpirit, replied the Fairy; you only wiſh to ſend me a long way on a fruitleſs errand. I am convinced no mortal can excel the charming youth I have juſt left.'

Danhaſch was picqued at this. 'If you will permit me, agreeable Maimoune, ſaid he, I will immediately convey my Princeſs, to the chamber your Prince is in: we may then compare them

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at our leiſure, and decide our diſpute.' 'Agreed, replied the Fairy, provided you ſwear, to return the lady ſafe, to the place you bring her from.' The Genie ſwore to do this; and Maimoune having told him where Camaralzaman ſlept; went thither, and waited his arrival with the Princeſs.

Danhaſch was not long in performing this buſineſs; he introduced the Princeſs, ſtill aſleep, and laid her by the ſide of Camaralzaman. The Fairy, and the Genie, then compared them together, and each claimed the victory. Maimoune, vexed at the conteſt, ſtampt her foot on the floor, which opened, and there appeared a hideous Genie, with ſix horns on his head, and claws on his hands and feet. 'Caſcheaſch, ſaid Maimoune, I called you here to determine between me, and that vile Genie, which is the moſt handſome of theſe two mortals. View them well, and determine impartially.'

Caſcheach

Caſcheach ſurveyed them both with great attention, and admiration. After a while, he ſaid to the Fairy, 'It is impoſſible to determine your diſpute, unleſs you cauſe them to awake in turn. I ſhall then be able, by obſerving their vivacity, and graceful carriage, to decide your conteſt.'

Maimoune conſented, and changing herſelf into a flea, ſhe ſtung the Prince ſo ſharply, in the neck, that he awoke. She then reſumed her own form, and joined the Genies, continuing, as they were, inviſible.

When Camaralzaman opened his eyes, he was aſtoniſhed to find by him, a lady of ſuch exquiſite lovelineſs: He raiſed himſelf on his elbow, and gazed upon her with the moſt perfect admiration. Her blooming youth, her incomparable beauty ſeized his heart, in a moment; and he felt at once the full power of love, which he had before ſo vigorouſly reſiſted.

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He ſaluted her with the utmoſt fervour, and earneſtly endeavoured to awaken her. At length, finding ſhe continued in a deep ſleep, and that an unuſual drowſineſs came over himſelf, he took a ring from her finger, and put one of his own in its place. He had ſcarcely done this, when a profound ſleep overcame him.

The enchantments of the Fairy produced this ſleep in the Prince, and in Badoura (which was the name of the Princeſs.) Danhaſch now became a flea, and ſtung Badoura ſo ſeverely on the lip, that ſhe preſently awoke. She was amazed in her turn, to find a young man lying by her; and obſerving how handſome he was, her wonder became admiration. 'Is it you, ſaid ſhe, that the King, my father, has deſtined for my huſband? Ah! if he had introduced you to me, I ſhould never have incenſed him by an obſtinate refuſal.' The Princeſs had too much modeſty to awaken her ſuppoſed huſband, but ſhe gazed at him with much pleaſure. At length ſhe perceived he had exchanged rings with her. She doubted not but this

this was a token of their marriage, though ſhe could not recollect the particulars of it. While ſhe thought on theſe matters, her ſenſes were at once locked up in ſleep. Maimoune, without waiting for the deciſion of Caſcheach, triumphed over Danhaſch on the ſuperior beauty of the Prince. She then commanded the Genies, to convey the Princeſs back again to her bed. They obeyed: and morning being near, the Fairy retired to her well.

When the Prince awoke, he looked about for the lady, whoſe charms had taken poſſeſſion of his heart. Finding ſhe was not with him, he aroſe, and having waſhed, and ſaid his prayers, he ſat down to meditate on what had paſſed. He concluded that the lady was conveyed to his bed by command of the King: he doubted not, therefore, but that ſhe was intended for his bride. He enquired of his ſlave who ſhe was, and who had brought her to his chamber? To theſe queſtions the ſlave replied, by poſitively denying that any lady was introduced into his apartment. 'How!

ſaid

ſaid the Prince, do you dare tell me there was no lady with me!' 'I am ſure, replied the ſlave, bluntly, it is impoſſible; unleſs ſhe paſſed thro' the walls; for I lay at the door.'

Camaralzaman was incenſed at this preſumption of his ſlave, and caned him ſeverely. The ſlave fled from him, and ran to the Vizier, declaring that his maſter was mad; relating, as a proof, how he had puniſhed him, and for what cauſe. The Vizier, alarmed at this account, haſtened to the Prince, whom he found reading with great compoſure. On his entrance, Camaralzaman laid aſide his book, and converſed ſo rationally, that the miniſter became enraged with the ſlave for giving him ſo cauſeleſs an alarm; and was meditating puniſhment for him, when the Prince, with much earneſtneſs, enquired who the lady was, who had been conveyed to his bed the preceding night.

The Miniſter was thunderſtruck at this demand. He heſitatingly endeavoured to evade the queſ-

tion, which the Prince obſerving, repeated it in a ſtern and angry manner. Thus puſhed, the Vizier declared he knew of no lady who had been admitted to him: he even argued the impoſſibility of ſuch a circumſtance having happened, and concluded with perſuading the Prince, it muſt have been a dream, which had taken ſuch full poſſeſſion of his imagination.

Camaralzaman became frantic with anger, at this declaration. He was ſatisfied in his own mind, that a trick had been played him; he doubted not but the Vizier was the contriver of it; with theſe ideas, neither reſpect for the age, or office of the miniſter, had any weight with the enraged Prince: he caned him with as much ſeverity, as he had his own ſlave. The Vizier in his turn, was glad to eſcape, and going to Schahzaman, he related to him the ſituation of the Prince.

The King, though angry with the young man, had ſtill the tendereſt affection for him; he

he received therefore his Vizier's account with great concern. He immediately paid his ſon a viſit, who received him very dutifully, preſſing him earneſtly to introduce the lady to him. 'Whatever averſion, ſir, ſaid he, I formerly had to women, this young lady has charmed me to ſuch a degree, that I am ready to receive her, as the beſt gift you can beſtow on me.'

The King was much afflicted at this converſation. He aſſured him in the moſt ſolemn manner, that no lady had been introduced to him, by his order; nor was it probable any one could have been there at all. He therefore conjured him to think rightly of the matter, and believe it to be, as it certainly was, a dream, and nothing elſe.

Camaralzaman heard his father with the moſt reſpectful attention; when he had finiſhed his diſcourſe, the Prince held out his hand, and ſaid, 'You knew, ſir, the ring I uſually wore, which was your Majeſty's paternal gift. You ſee I

have it not; but on my finger is a woman's ring, which I took from the lovely creature, I found by my ſide, and gave her mine in the room of it—could this be a dream?'

The ſight of the ring convinced Schahzaman. 'Alas! my ſon, ſaid he, how ſhould I rejoice if I could ſet before you the lady, I have now no doubt, you have ſeen! ſome ſuperior power has brought her to you, and you muſt wait with patience, till ſhe is reſtored to you again. Come now with me, and reſume your place in my council: I pardon your paſt obſtinacy, and will no more urge you to marry.

The conſequences of this interference of the Genies was ſtill more ſerious in China. When the Princeſs awoke in the morning, ſhe enquired of her attendants who the young man was, who had been admitted into her apartments; ſhe perſiſted in this demand, though they all declared no ſuch circumſtance could poſſibly have taken place: and as ſhe obſtinately maintained the

truth of her aſſertion; and avowed herſelf ready to receive him as her huſband, although ſhe had ever before been ſo averſe to marriage, the King, her father, concluded her intellects were deranged. He ordered her to be more cloſely confined: and iſſued a proclamation, ſtating her caſe, and offering her hand in marriage, to any one who was able to cure her.

The hope of obtaining ſo beautiful a Princeſs, and with her the ſucceſſion to a powerful kingdom, cauſed a great number of learned men to offer their ſervices. The King, to check this multiplicity of applications, thought fit to add another condition to the undertaking: which was, that whoever ſhould attempt the cure, and fail in compleating it, ſhould forfeit his head. Much the greater part of thoſe who had applied, receded from ſo dangerous an experiment; yet there remained many, who, depending on their ſkill, or miſled by their vanity, reſolved to attempt it.

These drew lots to decide who should first be admitted to the Princess. The chance fell to an Emir of the court, whose skill in physic, and the occult sciences, was unquestionable. The King himself condescended to introduce him. As soon as the Princess saw them enter her apartment, she dropt her veil, and complained to her father, that he had brought with him a strange man, when her religion forbade her to be seen by such a one. The King apologized; and told her it was one of the Emirs, who had demanded her in marriage. 'It is not, I see, replied the Princess, him to whom you have already given me: and your Majesty may be assured, I will never marry any other.'

The Emir, who expected the Princess would have broke out into some frantic excess, was confounded when he heard her talk so rationally; and still more, when he found her disorder arose from a disappointment in love. He threw himself at the King's feet, and said, 'You, sir, must be the physician in this case, by giving the Princess

ceſs to the man ſhe honours with her affection. The application of art or ſcience, can avail nothing towards curing a diſorder, which ariſes from that paſſion which ſubdues all things.' The Emir was led out; and the King, enraged at his preſumption, and at his own diſappointment, cauſed his head to be ſtruck off, and fixed upon a pole, at the principal gate of the city. The ſeverity of this example did not deter others. Many were led by the greatneſs of the Prize, to attempt reſtoring the Princeſs, and in a ſhort time more than fifty heads, were placed by that of the Emir.

The Princeſs of China's nurſe, had a ſon, whoſe name was Marzavan. He had been foſter brother to the Princeſs; they were bred up together, and had a great affection for each other. When Marzavan became a young man, having a ſtudious turn, he applied himſelf, with ſucceſs, to judicial aſtrology, geomancy, and other ſecret arts. And to compleat his education, he tra-

velled for ſome years; viſiting men of knowledge, and improving himſelf by their communications.

Marzavan was ſurpriſed, on his return home, to ſee ſo many heads at the entrance of the city. After he had received, and returned, the careſſes of his mother, he enquired of her, the cauſe of that melancholy ſpectacle. The good old lady told him the ſtory of thoſe unfortunate men, which of courſe led her to relate that of the Princeſs; whoſe unhappy ſituation ſhe deſcribed very feelingly.

Marzavan had great affection for Badoura; he was not without ambition; and had the greateſt reaſon to rely upon his own talents. He began to hope the cure of the Princeſs was reſerved for him, and reſolved to offer himſelf for the dangerous office. He communicated his intention to his mother, who was exceedingly alarmed at it. She beſought him with many tears, not to expoſe himſelf to certain death: and

enumerated

enumerated the many people of abilities, who had fallen a ſacrifice to their own indiſcretion, in riſking the fatal experiment.

Finding he was not to be over-ruled, ſhe inſiſted he ſhould delay his intention till the next day. Marzavan conſented. She returned immediately into the palace, and told the Princeſs, that her ſon was juſt returned from his travels, and longed exceedingly to have the honour of approaching her. Badoura retained a high regard for her foſter brother. She readily conſented to ſee him: but, as it was neceſſary to keep ſo irregular a viſit ſecret, it was reſolved to dreſs him in woman's clothes, and introduce him at midnight.

Marzavan had now an opportunity of trying his abilities in ſafety. He prepared fumigations, and took with him proper books, to diſpoſſeſs the evil ſpirit, that he ſuppoſed had ſeized the Princeſs. Badoura received him with the great-

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eſt joy, and ſiſterly affection. After the firſt compliments, Marzavan began what he thought a proper proceſs: which the Princeſs perceiving, cried out, 'what, my brother! do you alſo believe that I am mad? undeceive yourſelf; and hearken to what I ſhall relate to you.'

Badoura repeated her ſtory to her foſter brother, and ſhewed him the ring ſhe had received in exchange for her own. Marzavan was filled with aſtoniſhment: he entreated the Princeſs would ſupport her ſpirits, while he went in ſearch of the object of her affections. Badoura was pleaſed with his zeal, though ſhe had little hope of any good effect from it; and when he took his leave, diſmiſſed him with great kindneſs.

Though Marzavan's chimerical hopes were fruſtrated, he rejoiced that he had made his experiment ſo cheaply. He was ſtill actuated by a a fraternal regard for the Princeſs: under that influence he ſet out, and travelled from Province to Province, in ſearch of her unknown lover.

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For many days, he heard, in every place, the diſcourſe of the people reſpecting the Princeſs Badoura, and her indiſpoſition. The farther he went from the capital of China, the leſs this was talked of; till at length he heard no more of it. He travelled on many days, and at laſt he heard people talk of Prince Camaralzaman; who, they ſaid, was very ill. He purſued the ſtory, which, as he proceeded onwards, he heard more diſtinctly. The exact reſemblance there was, between the ſtory of this Prince, and that of Badoura, left him no doubt he was the object of his enquiry.

Marzavan arrived, at length, at the capital of Khaledan: and introduced himſelf to the Grand Vizier as a ſkilful phyſician. The Vizier, finding from his converſation, that he was a man of abilities, related to him the ſtory of Camaralzaman; and ended with telling him, that a fixed melancholy had taken poſſeſſion of the Prince ever ſince, by which his health was much affected. He entreated Marzavan to pay the

young

young man a viſit, and try if it was within the power of his ſkill, to afford him aſſiſtance.

Marzavan eagerly embraced the propoſal, and being introduced to the Prince, found him lying on the bed, his eyes cloſed, and entirely careleſs, even of his father's attention, who devoted every moment he could ſpare from public buſineſs, to the conſolation of his ſon. Marzavan was ſtruck with the reſemblance between the lovers, and involuntarily exclaimed, 'Heavens! what a likeneſs!' This expreſſion engaged the notice of the Prince, who raiſed himſelf up, and ſurveyed the ſtranger, with great attention. Marzavan paid his compliments to the Prince in extempore verſe, in which he glanced at his adventure in ſuch delicate hints, that though Camaralzaman readily underſtood he could give him information of the lady, neither the King, nor his Miniſter, obſerved any thing more, than a handſome compliment.

At the deſire of Camaralzaman, he converſed with the ſtranger alone. Marzavan declined to relate

relate to the Prince, in his preſent weak ſtate, all the particulars he was acquainted with. He only told him, generally, that he knew the lady for whom his Highneſs languiſhed: that ſhe retained the ſame affection for him; and promiſed that when his health was reſtored, he would give him every information he could deſire. From this time Camaralzaman entirely loſt his melancholy; he mended daily. The King loaded Marzavan with honours and rewards: and ordered public rejoicings all over the kingdom for his ſon's recovery.

The Prince failed not to claim from Marzavan, the intelligence he had promiſed. He readily informed him of the preſent ſituation of the Badoura, and called upon him, by every tie of love and honour, to haſten to relieve a Princeſs, who had ſuffered ſo much for him.

The Prince of Khaledan was too ſincerely attached to his beloved unknown, to need ſolicitation on this occaſion. But as he was ſenſible

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the King would never permit him, to undertake ſo long a journey, he thought ſome management was neceſſary. Accordingly, when his health was quite re-eſtabliſhed, he expreſſed a deſire to hunt, on a large foreſt, near the confines of the kingdom. Having obtained Schahzaman's conſent, and continued the ſport for a week, the Prince withdrew from his train, one night, accompanied only by Marzavan, and a groom. Before morning they had got beyond his father's territories; when he ſent the ſervant back with an account where he was gone, and on what occaſion. They then ſet off for the capital of China, where, after travelling near twelve months, they arrived in perfect ſafety.

When they reached the city, they found the mother of Marzavan was dead; all acceſs, therefore to the Princeſs was cut off, except by public application to cure her. It had now been a long time ſince any one had been hardy enough to attempt ſo deſperate an undertaking: and the people were aſtoniſhed, when Camaralzaman,

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in the habit of an aſtrologer, appeared before the gate of the palace, and demanded admiſſion to cure the Princeſs, under the uſual penalty. The by-ſtanders conjured him to forego ſo raſh an attempt; but he continued reſolute, and repeated his demand, in ſo firm and manly a manner, as made the people pity, and tremble for him. On his being introduced to the King of China, his graceful appearance, noble aſpect, and blooming youth, affected that Prince; and as he had long conſidered the caſe of his daughter as deſperate, he could not, without concern, ſee ſo fine a young man devote himſelf to deſtruction. His Majeſty condeſcended to expoſtulate with the ſuppoſed aſtrologer; 'You have, ſaid the King, ſcarcely obtained ſufficient experience to be equal to an undertaking which has baffled the abilities of many very learned men. Let me then adviſe you to deſiſt; ſince if you attempt, and fail, nothing on earth can ſave your life.'

Camaralzaman anſwered the King with modeſty and gratitude; and at the ſame time expreſſed

preſſed ſo much confidence of ſucceſs, that his Majeſty ſent immediately for the chief eunuch, and ordered him to conduct the ſtranger to the Princeſs. As they paſſed through a long gallery, the Prince, through impatience, walked before the old ſlave, who was obliged to haſten to overtake him. 'You are in a ſtrange hurry, ſaid the eunuch, to get to an apartment, from whence, I fear, you will think you return too ſoon. I have attended many on this errand, and always found before, that they approached with apprehenſion.' 'That, replied the Prince, was a proof of their inability. But, good Eunuch, to convince you that I am no vain boaſter, ſupply me only with pen, ink, and paper, and I will undertake to cure the Princeſs, without being introduced to her.'

The amazed eunuch did ſo, and Camaralzaman wrote a tender billet to the Princeſs, and encloſed in it the ring he had taken from her finger. Badoura received the note from the eunuch, with great indifference, when he told her

her it came from an aſtrologer, who had undertaken to cure her: but the inſtant ſhe ſaw her own ring, ſhe had ſcarce patience to read it; ſhe demanded to be led, immediately, to the perſon who wrote it. The eunuch, accordingly, conducted her to the room, where he had left the Prince, who had thrown aſide his aſtrologer's habit, and waited to receive her with the moſt anxious impatience. They knew each other the inſtant they met. Camaralzaman flew to the arms of the Princeſs; and the manner in which ſhe received him, convinced her attendants that her cure was perfected.

The eunuch haſtened to the King with the welcome tidings. That Monarch could ſcarcely credit his report. He went directly to his daughter's apartments, and embraced her; after which he preſented her hand to Camaralzaman, and gave orders for the marriage to be immediately ſolemnized.

The King of China was highly pleaſed, when he found his new ſon-in-law was a Prince. He heard from him, with freſh wonder, the manner in which he became contracted to the Princeſs; having ever conſidered Badoura's account of it, as a proof of her diſorder. The rejoicings on the recovery and marriage of the Princeſs, were univerſal.

For a whole year, Camaralzaman gave himſelf up to the delights of his new ſituation. In the midſt of theſe enjoyments, he dreamt one night that he ſaw Schahzaman, his father, on his death-bed; and heard him ſay to his attendants, 'My ſon, whom I ſo tenderly loved; my ſon, whom I bred with ſo much affection, ſo much care, hath abandoned me! and is himſelf, by that means, the cauſe of my death!'—he awoke in great diſtreſs.

In the morning he related his dream to the Princeſs Badoura: and they agreed to requeſt the King of China, that he would permit them to

to take a journey to ſee Schahzaman. Though the requeſt was too reaſonable to be refuſed, yet the King of China parted from them reluctantly; and on condition that they ſhould ſtay no longer than a year in Schahzaman's court, and then return to him again.

They ſet out with a ſmall retinue, after having taken a tender farewel of the King of China; and travelled for a month, making eaſy journies through a delightful country. One day, the weather being very hot, Camaralzaman ordered the tents to be pitched, during the heat of the day, in a grove of tall trees. The Princeſs, being weary, retired to her tent, and bade her women untie her girdle, which they laid down by her; and ſhe, falling aſleep, her attendants left her.

The Prince, when every thing was properly diſpoſed of, came to the tent where the Princeſs was aſleep. As he entered, he obſerved her girdle, which he took up, and examined; in the

middle of it, he found a little purſe, which contained a cornelian, tied by a red ribbon, and engraven with unknown figures and characters: by a paper annexed to it, he learnt, that it was a taliſman, on which there was a ſcheme of Badoura's nativity, drawn from the conſtellations: and that it was lately given her, by the Queen of China, as a charm, that would preſerve her from ill fortune, as long as ſhe had it about her. The tent being too dark to obſerve the engravings diſtinctly, the Prince took it to the door; where, while he was looking at it, a bird darted from the air, and ſnatched it from him.

Camaralzaman was exceedingly grieved, when he ſaw the bird fly away with the taliſman. He blamed ſeverely his idle curioſity, by which he had loſt a treaſure ſo valued by the Princeſs. The bird, having got her prize, pitched upon the ground not far off, with the taliſman in her mouth: the Prince drew near in hopes ſhe would drop it: but as he approached, ſhe took wing, and pitched again farther off. Camaral-

zaman followed her; and the bird having ſwallowed the taliſman, took a ſmall flight further ſtill. The Prince hoped to kill her with a ſtone; and as ſhe flew but a little way at a time, he became more and more eager in purſuing her. Thus the bird led him from hill to valley, and from valley to hill all day; and inſtead of perching at night on a buſh, where he might probably have taken her, ſhe rooſted on a high tree, ſafe from his purſuit. The Prince, grieved at the misfortune of the day, would have returned to his camp, but alas! he thought of it too late. Whither ſhall he go? which way return? how will he be able to trace back his ſteps over mountains, and valleys, never trod before? darkneſs and fatigue alike prevent him. Beſides, how durſt he appear before his Princeſs, without her taliſman? o'erwhelmed with theſe diſtreſſing thoughts, he ſat down, at the foot of the tree, and ſleep gave him a ſhort reſpite from his affliction.

He awoke the next morning before the bird had left the tree; and, as ſoon as he ſaw her on the wing, followed her. He continued to do ſo the whole day, with no better ſucceſs, than he had had the day before; eating nothing but herbs, and fruits, which he picked up as he walked. For ten days he purſued the miſchievous bird, ſleeping every night under the tree where ſhe rooſted. On the eleventh day he drew near to a great city, and the bird flying over the walls, he ſaw her no more.

Camaralzaman entered the city, overcome with grief and deſpair. He wandered about for ſome time, and at laſt came to the ſide of a river. He proceeded on the banks of it, till he ſaw a gate open, which he entered, and found a gardener at work; who, after looking at him a little while, called out for him to come forwards, and ſhut the door. The Prince did as he was directed, and going up to the gardener, aſked him the reaſon of his being ſo cautious. 'Becauſe, replied the old man, I judge you are a ſtranger,

ſtranger, and I perceive by your dreſs that you, as well as myſelf, are a muſſulman. This city is inhabited by idolaters; who have a mortal hatred to true believers. It is wonderful how you have eſcaped ill uſage, as you muſt have come through a conſiderable part of the city. But you ſeem weary: come into my houſe: I will give you the beſt refreſhments in my power; and you ſhall then tell me, if I can do you more material ſervice.'

The Prince thankfully accepted the friendly offer he ſtood ſo much in need of. The benevolent gardener conducted him into his little hut, clean though ſmall, and well defended from the weather. He ſet before him his proviſions, and entertained him with ſo much heartineſs, that the Prince was quite charmed; and at the requeſt of his hoſt, readily told him who he was, and by what accident he came there. He concluded with ſaying, 'Having been eleven days ſeparated from my dear Princeſs, I have no chance of meeting with her again on her journey;'

my only hope is, that ſhe will proceed for my father's territories: and I muſt intreat you to inform me in what manner I can beſt convey myſelf thither to meet her.'

The gardener told him it would be impoſſible for him to return home by land, as his way lay through ſo many barbarous nations. 'There is, continued he, a ſhip ſails from this port, once a year, to the iſle of Ebene; from whence you may eaſily convey yourſelf to Khaledan, but that ſhip ſailed only a few days ago: It will, of courſe, be near a year, before you will have that opportunity. In the mean time, I would adviſe you to remain with me: here you will enjoy perfect ſafety, and in due time you will join your Princeſs, in your own country, with little riſk, or inconvenience.'

Camaralzaman, on conſideration, embraced the gardener's friendly offer. He paſt the days in labouring in the garden, that he might be as little burthenſome as poſſible to his hoſt; and the nights in thinking of his dear Badoura, and lamenting their unfortunate ſeparation.

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THE STORY OF THE PRINCESS BADOURA, AFTER HER SEPARATION FROM PRINCE CAMARALZAMAN.

The Princeſs ſlept a long while; and when ſhe awoke, ſhe miſſed the taliſman from her girdle. She enquired for the Prince, not doubting but he had taken it up, and expected his return with much impatience.

When the day cloſed, and the ſucceeding night had paſſed away, and Camaralzaman continued abſent, the alarm and affliction of Badoura became very great: but ſhe had too much good ſenſe to indulge an unavailing ſorrow, eſpecially at a time, when ſpirit and reſolution were ſo neceſſary

ſary for her ſafety. None of the party, except her own women, knew of the Prince's abſence. Badoura, when ſhe ſaw he did not return on the third day, dreſt herſelf in a ſuit of his clothes, and going among the body of the attendants, ordered them to ſtrike the tents and purſue their rout. The great likeneſs between her and Camaralzaman, made her eaſily paſs for him. She ordered one of her women to take her ſeat in the caravan; while ſhe mounted on horſeback and rode by the ſide of it; thus they travelled for ſeveral months, till they arrived at the capital of Ebene; when Armanos, King of that iſland, invited the ſuppoſed ſon of his ally Schahzaman, to repoſe a while in his court, before he proceeded to Khaledan.

The Princeſs Badoura, accepted the invitation, and was received by Armanos with much hoſpitality. The King was greatly pleaſed with the ſuppoſed Camaralzaman. He contrived every means of amuſing him, to prevent his departure: and at length frankly offered to give him

him his only daughter, Haiatalnefous, to wife, and to place the crown of Ebene on his head, which old age had made too burthenſome for his own.

Badoura was much perplexed by this offer, which ſhe dreaded, alike to accept, or to reject. The inconveniences attending her becoming the huſband of the Princeſs of Ebene were obvious: yet if ſhe refuſed, ſhe had every thing to apprehend, from the anger of the King; in whoſe power ſhe was; and who, no doubt, would reſent the indignity. Nor durſt ſhe diſcover her ſex; as ſhe was unprotected by Camaralzaman, uncertain of his fate, and at ſuch a diſtance from her father's kingdom. She reſolved, therefore, to throw herſelf on the generoſity of the Princeſs. She accepted the King's offer, with great apparent joy: and having given a probable reaſon for her conduct, to ſuch of her attendants as thought her Camaralzaman; and cautioned the few of her women, who knew the ſecret, to be faithful and ſilent; ſhe prepared herſelf to be the bridegroom of Haiatalnefous.

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The King ſummoned his Council, and great men; and in their preſence reſigned his crown to the ſuppoſed Camaralzaman. The next day, Badoura was decorated in the regalia of the kingdom; and the marriage rites were celebrated, with the utmoſt ſplendor, amidſt rejoicings which gladened every heart, except that of the bridegroom.

In the evening, when they had retired together, Badoura, not without confuſion, acquainted the Princeſs that ſhe was a woman. She related, with many tears, the ſtory of her marriage with Camaralzaman, and of their unfortunate ſeparation. 'I durſt not, continued ſhe, refuſe your father's offer, nor explain my ſituation to him. I rely entirely on your good nature, to keep my ſecret a ſhort time. If the Prince of Khaledan is living, it cannot be long before he will arrive here in his way home; and ſhould you think him as amiable as I do, I will conſent that he ſhall be your huſband, as well as mine, which, you know, is agreeable to the laws of the prophet.

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If on the other hand, he is no more; I ſhall continue, by your kindneſs, in ſafety here; till I can acquaint my royal father with my ſituation.'

The Princeſs of Ebene heard Badoura's ſtory with wonder, and pity. When ſhe had finiſhed her narrative, Haiatalnefous embraced her, ſaying, 'I do not blame your ſorrow, unfortunate Princeſs; it muſt needs be great for the loſs of a huſband, ſo accompliſhed, as you deſcribe Camaralzaman; I will keep your ſecret; and ſhall be glad, by every means in my power, to alleviate your grief.' From this time, the moſt perfect friendſhip took place between the two Princeſſes; and Badoura became, every day, more eſteemed by Armanos, and his people; conducting the affairs of the kingdom with great ability and ſucceſs.

While theſe things paſſed in the iſland of Ebene, Camaralzaman remained with his friendly gardener, impatiently waiting for the time, when he ſhould be able to ſet forward in ſearch of his beloved

beloved Badoura. One morning, when he was preparing to go to work, the gardener prevented him, ſaying, 'This day is a great feſtival with the idolaters; on which account, they will not ſuffer muſſulmen to work. I will go to the port; and as the time approaches, in which the ſhip ſails to Ebene, I will ſecure you a paſſage in it. But I would adviſe you to continue here; and amuſe yourſelf in the garden till I return.

The Prince purſued the advice of his hoſt. While he was repoſing himſelf, under a tuft of trees, indulging his melancholy reflections, he was diſturbed by two birds, fighting, and making a great noiſe very near him. In a little time one of them fell down dead, and the victorious bird flew away.

In a ſhort time, two other birds came and pitched themſelves, one at the head, and the other at the feet of the dead bird. After ſeeming to expreſs much concern, they dug a grave with their talons, and interred the defunct. This done

done, they flew away: but returned in a few minutes, bringing with them the victor bird, one holding a wing in her beak, the other a leg; the priſoner, all the while, ſcreaming moſt piteouſly, and ſtruggling to eſcape. They carried him to the grave of the dead bird, where they put him to death; and tearing him to pieces with their beaks, they ſtrewed his remains about the place, where they had buried his antagoniſt.

When the two avenging birds had flown away, Camaralzaman drew near the ſpot, and looking on the diſmembered carcaſe, he ſaw ſomething red, hanging out of it, He took it up, and found it was his beloved Badoura's taliſman. Nothing can exceed the joy he felt, on this happy event. He had no doubt, but it was a preſage, of a ſpeedy meeting with his lovely Princeſs. He triumphed over the miſchievous bird, who had been the cauſe of his misfortunes; and rejoiced at the vengeance which had overtaken him, in the perpetration of a new enormity, againſt one of his own ſpecies.

The Prince being much agitated, with the adventure of the day, retired to reſt before the return of the gardener. In the morning, he related to his hoſt what had befallen him. The friendly gardener took part in his ſatisfaction; 'I congratulate you, Prince, ſaid he, on this happy event; and I ſhall encreaſe your joy, by acquainting you, that the veſſel ſails to Ebene in a few days. The exact time will be appointed this morning. I will return to the port, and bring you notice of it: mean time, you will find exerciſe and amuſement, by cutting away yon decayed tree.

The gardener ſet out accordingly, and Camaralzaman took his tools, and began to dig round the tree. When he had turned up the earth a few feet deep, he diſcovered a broad plate of braſs, under which was a ſtair caſe, of ten ſteps: he went down, and at the bottom, ſaw a cave, with fifty braſs urns, placed in order around it. He opened them all, and found them full of gold duſt. The Prince was much pleaſed with this event;

event; and, as soon as the gardener returned, he conducted him to the cave, and congratulated him on his possessing so much wealth in his old age; the reward of his virtue, and a recompence for his past labour.

'How! replied the gardener, do you think I will take these riches as mine? for four-score years I have laboured in this garden: if this treasure had been destined for me, I should have found it long ago. It comes to you, Prince, in good time, as three days hence the vessel sails to Ebene, and I have taken a passage for you in it.' Camaralzaman pressed his host much to receive the treasure; and after a long dispute, they agreed to divide it between them.

This affair being settled, the gardener told Camaralzaman it would be necessary to act with caution, or the idolaters would seize his treasure; 'fill, therefore, said he, fifty jars half with gold dust, the other half with olives; which is a common article of traffic, between this place and Ebene,

where there are none grow.' The Prince took this prudent advice; and fearing leſt his taliſman ſhould be again loſt, he carefully put it up in one of the jars, and ſent the whole on board the veſſel.

The next day Camaralzaman had the mortification to find his friendly hoſt exceeding ill: The day following he grew worſe; and on the third day, when the Prince ſhould have embarked, he was in the agonies of death. The wind being fair, the captain ſent to his paſſenger, and preſſed him to come on board immediately. The diſtreſs of the Prince was extreme. If he miſſed this opportunity, he knew it muſt be another year before he could get away from the city of idolaters; all which time he muſt remain in uncertainty, as to the fate of his dear Princeſs. Her ſorrow for him alſo muſt continue ſo much longer. Nor was this all; the taliſman, that ſource of all his misfortunes, was no longer in his poſſeſſion: and in whoſe hands it might fall,

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when the ſhip arrived at Ebene, it was impoſſible to foreſee.

On the other hand, to leave his benefactor to expire by himſelf, when he ought to receive the confeſſion of his faith, which all good muſſulmen repeat before they die: to ſuffer his remains to periſh, unburied, and inſulted by the idolaters, (which he knew muſt be the caſe, if he did not ſtay to fulfil the laſt offices for him) all this was ſuch an ungrateful return for the gardener's zeal, fidelity, and benevolence, that, though the ſtruggle was a ſevere one, the virtue of the Prince prevailed. He received the laſt breath of his friendly hoſt, waſhed his body, and interred it decently in his own garden; after which, tho' night was at hand, he ran to the ſea-ſide, and had the mortification to find, that the veſſel had ſailed about an hour before, the captain having waited for him till the laſt moment.

Camaralzaman ſubmitted to his fate with fortitude, though not without extreme ſorrow, the

conſciouſneſs of having acted right, ſupporting him under the painful conſequences of it. The veſſel had a quick paſſage to Ebene; where, on its arrival, enquiry was made, by command of the King, if it had brought any olives. It happened there were none on board, but thoſe belonging to Camaralzaman. Badoura, who was fond of that fruit, ordered all the fifty jars to be bought at a high price for her own uſe.

In the evening, when the Princeſs withdrew into the inner palace, to ſup with Haiatalnefous, ſhe ordered ſome of theſe olives to be brought to table. On emptying the jar, they were ſurpriſed to find a large quantity of gold duſt, amongſt them: and on further examination, Badoura ſaw, and remembered her taliſman. She caught it up, and immediately fainted away.

On her recovery, ſhe diſmiſſed the attendants, and ſhewing Haiatalnefous the taliſman, the two Princeſſes rejoiced together in the fortunate omen. In the morning, the ſuppoſed King ſent

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for the Captain of the veſſel, and enquired ſtrictly who was the owner of the olives he had ſold the day before. The captain readily told the little he knew of him: on which Badoura commanded him to ſail immediately, to ſeize that man, and bring him to Ebene, offering great rewards if this was done, and threatening every ſeverity if he failed.

The captain ſet ſail accordingly. When he arrived off the city of idolaters, he did not think proper to enter the harbour; but drawing as near the coaſt as he could, when it was dark, he landed a party of his men, and ſeizing Camaralzaman, conveyed him aboard with great ſilence: after which he immediately hoiſted ſail again for Ebene.

The captain, agreeable to his inſtructions, treated the Prince with great reſpect: but refuſed to tell him why he was thus made a priſoner. The Princeſs Badoura had immediate notice of their arrival, when ſhe ordered Camaralzaman

to be brought into her preſence. She inſtantly knew him, notwithſtanding his gardener's dreſs. Had ſhe followed the dictates of her heart, ſhe would have flown to his embraces: but conceiving it was more to his intereſt for her to ſupport the character of a King a little longer, ſhe ſuppreſſed her emotions, and ordered him to be conducted to a handſome apartment, and ſupplied with every thing he wanted, in the moſt ample manner.

The next morning ſhe cauſed him to be richly clothed, and introduced to her in council; and in the preſence of the Emirs, ſhe avowed her knowledge of his abilities, and appointed him Lord Treaſurer. Camaralzaman received this appointment with wonder, and would have rejoiced in ſo favourable a change in his ſituation, if all joy had not been deſtroyed, by his fruitleſs enquiry after his beloved Princeſs.

For a ſhort time he executed the duties of his office with great ability: when the ſuppoſed King, deſirous

deſirous to put an end to his ſorrow, and her own conſtraint, ordered him to attend her one evening, in the inner palace. When he arrived, Badoura led him into a private room, and, taking the taliſman out of her pocket, ſaid, 'It is not long ſince this was preſented to me. As I have reaſon to think you are ſkilled in theſe things, I would know of you what are its properties.'

Camaralzaman took the taliſman, and drawing near a lamp to look at it, immediately knew it. 'O King, exclaimed he, it has one property, which is to kill me with grief, if I do not ſhortly find one of the moſt charming women in the world, to whom it belongs; whoſe loſs I have never ceaſed a moment to deplore; nor ſhall I fail to excite your compaſſion, when I have related my misfortunes to you.'

'At another time, replied Badoura, I ſhall willingly hear your ſtory. You may ſuppoſe I am not entirely unacquainted with it. But

compoſe yourſelf now, and wait here till I return to you.' Having ſaid this, ſhe retired, and laying aſide her regal robes, ſhe dreſſed herſelf as a woman, and preſented herſelf to her huſband.

It would be in vain to attempt relating the tranſports of the lovers on their re-union. After they were a little ſubſided, Camaralzaman expreſſed his gratitude to the King, for having ſo greatly delighted and ſurpriſed him. 'Do not, expect, replied the Princeſs, to ſee that King any more.—' She then proceeded to relate to him her adventures, and the plan ſhe had formed to procure for him the crown of Ebene.

In the morning Badoura ſent a meſſage to Armanos, deſiring to ſee him. He came immediately, and finding in the inner palace, a ſtrange lady, and the Lord Treaſurer, (whoſe preſence in thoſe apartments was unlawful) was at a loſs what to ſay. Sitting down, he aſked where the King was? to which Badoura replied, 'yeſterday, my Lord, I was King; but now am contented

contented to be only Princeſs of China, and to acknowledge that Prince for my huſband.'

She went on relating her ſtory, and explaining to Armanos the motives of her conduct. 'Your daughter, ſir, the lovely Haiatalnefous, has aſſiſted me in this critical ſituation, with her ſecrecy, and her councils. In return, if your Majeſty chuſes to beſtow your crown on the real Camaralzaman, I am willing he ſhould become her huſband alſo: to which I have her permiſſion to declare her conſent.'

Armanos was delighted with the ſpirit, and good conduct of Badoura: he readily agreed to confer his daughter, and his crown, on ſo deſerving a Prince as Camaralzaman; who received them both with the utmoſt gratitude.

The next year each of the Princeſſes brought forth a ſon. The Prince of whom Badoura was delivered, was named Amgrad (moſt glorious.) The ſon of Haiatalnefous was called Aſſad (moſt happy.)

happy.) Their birth encreaſed the friendſhip of their royal parents, and greatly heightened the ſatisfaction of the venerable King Armanos.

THE STORY OF THE PRINCES AMGRAD AND ASSAD.

King Camaralzaman lived many years happily with his Queens Badoura and Haiatalnefous. He had the delight to find his two ſons, as they grew up, become very accompliſhed Princes, and very dutiful children. The moſt cordial friendſhip ſubſiſted between the two Queens: and the Princes having the ſame tutors, the ſame officers, the ſame amuſements, ſeemed alſo to have the ſame ſoul. The moſt perfect fraternal affection binding them to each other.

This delightful ſcene of domeſtic felicity, was at once deſtroyed by the folly of Camaralzaman. The young Princes had attained the age of eighteen; and the King was paſt the meridian of life, when he took a fancy to indulge himſelf with the privilege the prophet allows, and married two other wives. The ladies were young and of exquiſite beauty; but, beſides beauty, they poſſeſſed no deſirable quality. Camaralzaman was ſo infatuated, that he treated his two reſpectable Queens with neglect, and attached himſelf to his new wives, with a fondneſs, bordering on dotage. Far from returning this ridiculous paſſion, they turned their thoughts to other objects. The manly graces of the two young Princes engaged their attention: and they contrived to let them know, that their viſits might be ſecret, and would not be unwelcome.

Amgrad and Aſſad had too much filial piety to receive this invitation with patience. They rejected the offer with abhorrence: and even puniſhed the ſlaves ſeverely, who brought the billets.

From

From this moment the new Queens vowed their deſtruction. In the ſtate of the King's mind this was not difficult to effect. They ceaſed not to inſinuate that the young men were diſguſted on behalf of their mothers; and had ambitious deſigns of their own. Theſe hints were dropt, as if given with reluctance, and extorted from them through concern for the King's ſafety.

By theſe arts, Camaralzaman was led to conſider his ſons as his moſt dangerous enemies. He would have publicly put them to death, but that he dreaded their popularity. He directed them, therefore, to go to a diſtant palace on the frontiers of the kingdom, pretending that their ſtudies were interrupted by the buſtle of the capital. An Emir of the name of Giendar, with a few attendants, were ordered to eſcort them: and the Princes, whoſe obedience to the commands of their father was implicit, ſet out accordingly. When they arrived at an extenſive, and uncultivated foreſt, Giendar left his retinue on the borders, and led the Princes a conſiderable way within

within it: where he produced an order from the King to put them both to death; they ſubmitted, without murmuring, to this cruel decree; a conteſt only aroſe between them, who ſhould be firſt ſacrificed to their father's caprice. This affecting diſpute was carried on with ſo much tenderneſs, as quite melted the Emir. At this inſtant, a lion jumped out of the thicket, and made at Giendar; who, in his fright, dropt his ſcymetar and fled.

Notwithſtanding his haſte, he muſt ſoon have been deſtroyed, if Amgrad had not taken pity of him. He caught up the ſcymetar, and encountered the furious beaſt, at the moment he was about to ſeize the Emir: and by a fortunate ſtroke, felled him to the ground and ſlew him.

Giendar, thus reſcued from deſtruction, threw himſelf at the feet of his deliverer. 'I ſhould be, ſaid he, the moſt unworthy of mankind, if I could now, for a moment, entertain a thought of performing the horrid taſk I came here to

execute. Go, unfortunate Princes, continued he, heaven will no doubt protect your innocence. Go, and ſeek from fortune a more favourable country; only give me your upper garments, that I may produce them to the King, as a proof that I have obeyed him.' The Princes complied, and gave him their garments, which the Emir dipped in the blood of the lion: and then, with many expreſſions of gratitude and affection, he bade them farewel.

On Giendar's return to court, Camaralzaman was inquiſitive to know in what manner his ſons had ſubmitted to their fate, and whether they had confeſſed their guilt. The Emir told the King, that they received his order with the moſt dutiful reſignation; that they proteſted their innocence with their laſt breath; and died, bleſſing their royal father, who had been led, by the deceit, and wickedneſs of others, to deſtroy his children.

The King was much affected by this account. A ſudden impulſe led him to examine the clothes

clothes of his ſons. In their pockets he found the letters they had received from the new favourites, who had wrought their deſtruction. The whole truth at once flaſhed on the unhappy Camaralzaman. He ſaw with horror, the guilt and miſery into which he had been miſled. As ſome atonement, he immediately baniſhed his betrayers, ſeparately, to the moſt remote parts of his dominions; where they ended their days in priſon, after many years ſpent in ſolitude, and in thoſe tormenting reflections which wickedneſs ever excites in the minds of her unhappy votaries.

The two unfortunate Princes wandered ſome months in a trackleſs country, paſſing over mountains ſcarce acceſſible, and through foreſts they could with difficulty penetrate: living on ſuch fruits and herbs as they could find; and watching, by turns, at night, to guard againſt the wild beaſts.

At length they arrived in ſight of a large city. When they drew near it, they agreed that one of

of them only ſhould enter it, and learn what ſort of people inhabited it. After much diſpute who ſhould go, each wiſhing to ſhield the other from danger, by expoſing himſelf to it, they agreed to draw lots: when the chance falling to Aſſad, he took a tender leave of his brother, whom he left in a grove not far from the city.

As ſoon as Aſſad arrived there, he enquired of a reverend old man, which was the way to the market-place, being deſirous to purchaſe proviſions for his own, and his brother's refreſhment. The old man was well dreſſed, and appeared reſpectable. He anſwered very obligingly, 'that ſeeing he was a ſtranger, he would walk with him thither.' They chatted as they paſſed along; and the old man contrived to repreſent himſelf, to the unſuſpecting Prince, as a wonder of honeſty and goodneſs. When they came to a great houſe, the old man ſaid, 'Son, you muſt needs be weary; this is my houſe, which I entreat you to enter, and let me ſet before you ſuch fare as it affords: after which I will attend you to any

part

part of the city.' The Prince, who was really fatigued, and had alſo formed a very good opinion of his conductor, thankfully accepted his invitation.

The old man led Aſſad through a long paſſage into a hall, where there were forty other perſons, who made a circle round a flaming fire, which they adored. The Prince was ſhocked at their impiety; but his attention was ſoon taken up with his own concerns. The old cheat ſaluted the company, ſaying, 'Devout adorers of fire, this is a fortunate day for us. This young muſſulman will be an acceptable ſacrifice to our divinity. Gazban, continued he, addreſſing himſelf to a black ſlave, do you take him, and prepare him, by proper chaſtiſement, for the holy feſtival; and let my daughters, Boſtava and Cavama, regulate his diet, that he may be fit to be offered up, when the next ſhip departs for the blue ſea, and the fiery mountain.

Aſſad ſaw all reſiſtance was in vain. He diſdained to expoſtulate with the hoary traitor, who had deceived him, and ſubmitted himſelf with fortitude to his fate. Gazban loaded him with chains, and threw him into a dungeon, where he failed not to viſit him often, and adminiſter the diſcipline of the whip.

Once a day Boſtava and Cavama attended him, with the coarſeſt food: and as he was chained hands and feet, they fed him. All the time they reproached and mortified him, by every inſult and barbarity in their power. While they thus obeyed their father, and performed, as they ſuppoſed, an acceptable ſervice to their deity, Cavama gratified a furious and malignant zeal; but Boſtava was of a more gentle nature; and whenever ſhe could, with ſafety to herſelf, ſhe did him kind offices.

Amgrad waited for his brother's return, with extreme impatience, and at length reſolved to enter the city in ſearch of him. On his arrival, he

he was ſurpriſed to find ſo few people in the habit of muſſulmen. At length, ſeeing one of that deſcription, at work in his ſhop, he aſked him the name of the city; and how it came to paſs that he met ſo few of the faithful in it? 'Brother, replied the taylor, I perceive that you are a ſtranger; if you will come in, and ſit down, I can converſe with you freely, and will give you advice which may be of uſe to you.' Amgrad accepted his invitation, and being very anxious about Aſſad, he began to enquire with great earneſtneſs, if he had ſeen or heard of ſuch a perſon.

'Alas! ſir, replied the friendly taylor, I have not ſeen him; and I very much fear you will never ſee him again. This city is called the city of magicians, becauſe moſt of the inhabitants are of that deſcription. They are all adorers of fire, and bear a mortal hatred to the true believers. They dare not aſſault us of that faith, who are inhabitants of the city; but if a ſtranger muſſulman falls into their hands, he is ſeldom heard of more. Do not, however, give way to

fruitleſs grief: you ſhall live with me, till you have learnt the cuſtoms of the place, and then you will be in perfect ſafety."

Amgrad accepted the taylor's invitation, and continued with him for more than a month, without once ſtirring out of doors. At length, weary with ſo long a confinement, and thinking he had learnt ſufficient caution, from the converſation of his hoſt, he ventured to go to the public baths.

On his return, he fell into a ſcrape, which had nearly proved fatal to him. A beautiful wanton accoſted him, and removing her veil, diſcovered charms which were irreſiſtible: after converſing with him for ſometime, ſhe frankly offered to go home and dine with him. Amgrad durſt not conduct her to the houſe of his friendly taylor; yet he had no mind to refuſe her offer. In this uncertainty he reſolved to throw himſelf upon chance. He walked on from ſtreet to ſtreet, the lady following him, till they were both weary.

They

They came at length to a large gate, which had a ſeat on each ſide of it, on one of which Amgrad ſeated the lady, and ſat down himſelf on the other.

The lady aſked him if that was the door of his houſe. He inconſiderately replied, it was. 'Why do you not go in then, ſaid the lady? it is not decent for me to ſit here.' The Prince, by this time, had began to reflect upon his ſituation, and earneſtly wiſhed to get rid of his companion: he told her, therefore, that his ſlave had the key, and he feared would not return a great while, as he frequently ſtaid long on his errands.

The lady abuſed, and threatened the abſent ſlave; and taking up a ſtone, broke the lock, which was only of wood, and weak, according to the faſhion of the country. She then led Amgrad into a ſpacious hall, where they found a table ſpread with all ſorts of dainties, a ſideboard covered with choice fruit, and a ciſtern

full of bottles of wine. The ſight of ſuch a proviſion, gave the Prince a high opinion of the owner's quality, and of his own danger in thus daring to intrude upon him.

The lady ſat down to the table, and eat and drank heartily, obliging Amgrad to bear her company. The Prince was aſtoniſhed, that in a houſe ſo rich and plentifully furniſhed, there ſhould be no ſervant. He began to hope that he might finiſh the intrigue before they or their maſter ſhould arrive: when, on a ſudden, he ſaw a man thruſt his head in at the door, and beckon to him. The lady ſat with her back to the door, and did not ſee him; but Amgrad, more dead than alive, got up, and making a ſlight excuſe, went out.

The houſe belonged to Bahader, maſter of the horſe to the King of the Magicians. He had a reſidence elſewhere; and only kept this for the occaſional reception of certain friends, whom he uſed to meet here in diſguiſe.

Bahadar

Bahader was alone when he came to his houſe, and found it broke open. On entering the hall, he ſaw a young gentleman and lady eating the refreſhments he had provided for his friends. He was a perſon of great good nature, and ſuppoſing ſomething extraordinary had occaſioned the intruſion, he determined to beckon out the gentleman, and come to an explanation, with him alone, rather than queſtion him before the lady.

The Prince, when he came out to Bahader, was covered with confuſion. He ingenuouſly told the maſter of the horſe the whole truth, revealing, at the ſame time, his quality. Bahader, with much good humour, told him that he would not interrupt his frolic. 'I will ſend, ſaid he, and forbid my friends coming to day, and as you have no ſlave, I will take that office upon me; I deſire you will behave to me, as if I was really ſo, that you may not ſuffer in the opinion of your miſtreſs. Amgrad paid his acknowledg-

ments to Bahader, and returned to the lady in much higher ſpirits than when he left her.'

Shortly after, the maſter of the Horſe, having put on the habit of a ſlave, entered the hall, with humility ſuitable to the character he had aſſumed. On his appearance, the lady rated him in the harſheſt terms, for not being in the way when his maſter returned. Not content with this, ſhe ſeized a ſtick, and began to beat him with great ſeverity. Amgrad preſently reſcued him, and when ſhe could beat him no longer, ſhe ſat down threatening and curſing him.

They continued together in the hall, eating fruit and drinking wine, till evening: and as often as the ſuppoſed ſlave appeared, the lady muttered againſt him harſh threats, and the moſt reproachful names. When it grew late, Bahader fell aſleep in the adjoining chamber. The lady, hearing him ſnore, ſeized Amgrad's ſcymetar, and beſought him to let her put his ſlave to death. The Prince endeavoured, in vain, to pacify

pacify her. Her rage encreaſing as they diſputed, ſhe drew the ſcymetar, and vowed ſhe would diſpatch him, even without his maſter's conſent. 'It is enough, madam, ſaid Amgrad: the ſlave ſhall die, ſince you deſire it; but give me the ſcymetar; I ſhould be ſorry he ſhould fall by any hand but my own.' She reſtored him the ſcymetar, which he lifted up; and at one blow cut off her head, which fell upon Bahader, and awakened him.

The maſter of the horſe was amazed to ſee Amgrad, with a ſabre all bloody; and the body of the lady headleſs on the ground. The Prince told him what had paſt, and added, 'I had no way of preſerving your life, but by putting an end to hers.' Bahader was much ſhocked and alarmed. He knew that as private aſſaſſinations were ſometimes committed in the city, the police were very watchful in detecting, and the King very rigorous in puniſhing them. Yet how great ſoever the danger, he could not blame the Prince who had preſerved him. He put the body

body in a ſack, and taking leave of Amgrad, ſaid, 'You, ſir, who are a ſtranger, can neither judge of the neceſſity of removing the body, nor are you ſufficiently acquainted with the city to carry it to the ſea where it muſt be thrown. But as you put the lady to death, to ſave my life, it is proper I ſhould take the riſque that may attend that action on myſelf.'

Bahader ſet out accordingly with the ſack over his ſhoulder. He had not gone far when he was met by one of the magiſtrates, whoſe officers ſtopt and ſearched him. He was immediately taken into cuſtody, and the next morning, in compliment to his ſituation, as one of the royal domeſtics, was brought before the King. But all defence was in vain, when the dead body was produced. The King was ſo enraged, that he ordered execution to take place immediately: and a crier was ſent through the city, to give public notice of his crime and puniſhment.

Luckily the crier ſtopped under the window of the houſe where Prince Amgrad was. As ſoon as he heard the proclamation, he took his reſolution. He enquired his way to the royal palace, and requeſted an audience of the King, as the ſon of a neighbouring Prince. Being introduced, he related all that had befallen him, and fully exculpated the maſter of the horſe. The King was highly pleaſed with the behaviour of Amgrad: he readily pardoned Bahader: and ſoon after finding the Prince a young man of great abilities, he appointed him to the important office of Grand Vizier which happened to be vacant.

Aſſad, in the mean time, continued in the dungeon. The ſolemn feſtival of the adorers of fire approached: and a ſhip was fitted out for the fiery mountain, as uſual, under the command of one Behram, an able ſailor, but a rigid zealot to that religion.

From the time Prince Amgrad was appointed Grand Vizier, he was indefatigable in ſearching after

after his beloved brother: and when he heard the ſhip was about to ſail for the fiery mountain, as he had reaſon to fear that Aſſad had fallen into the hands of the worſhippers of fire, he reſolved to ſearch that ſhip with the utmoſt ſtrictneſs. He delayed the examination till the ſhip had begun to ſail, when going on board with proper aſſiſtants, he obliged the captain to return into the harbour. He then ſuper-intended the ſearch himſelf, and examined every part of the ſhip with the moſt ſcrupulous attention; but in vain, for Behram had conveyed the Prince on board in a cheſt, half full of merchandize, leaving only room for him to breathe, and had ſtowed it in the bottom of the hold.

Amgrad, thus diſappointed, permitted the ſhip to proceed. Soon after they had failed, a violent ſtorm drove them out of their courſe, and when it abated, they had the mortification to find themſelves at the entrance of the port, and capital of Queen Margiana, a devout Mahometan, and ſo zealous againſt the worſhippers of fire, that ſhe had

had baniſhed them her dominions, and forbad their ſhips to touch at any of her ports under the ſevereſt penalty.

In this ſituation—expoſed to certain deſtruction if they continued out at ſea; and with ſcarce any hope of eſcape if they ventured to land. The captain applied to his unfortunate priſoner; he took off his chains, and exacted a ſolemn oath, that he ſhould act as he was directed, and on no account declare his own ſituation. Aſſad having conformed to this requeſt, was clothed in a very neat dreſs, as he was to paſs for a ſuperior ſlave, after which Behram boldly ſteered his veſſel into the port, and anchored cloſe to the gardens of the palace.

As the ſtorm had not yet entirely ſubſided, and the ſhip lay at the fartheſt extent of the port, it was ſome hours before the captain was ſummoned to attend the Queen, and give an account of his veſſel. Behram only wiſhed to gain time, that the weather might become fine again; he delayed

layed, therefore, leaving his ſhip as long as poſſible, and at length ſet forward ſlowly, taking Aſſad with him.

Behram hoped that Margiana, ſeeing a muſſulman with him, would not enquire very particularly about the reſt of the crew. If ſhe did, he intended to preſent Aſſad to her as a ſlave, which he doubted not would be acceptable to her, and that, in return, ſhe would allow them to remain in port. But as the weather, during his delay, had become more moderate; before he was admitted to the Queen's preſence, he altered his intention of parting with Aſſad, whom he again hoped to keep for the ſacrifice.

The Queen was greatly taken with the ſuppoſed ſlave. After a few queſtions to the captain, ſhe turned to the Prince, and aſked him his name. The unfortunate youth, reſtrained by his oath from declaring his ſituation, with tears in his eyes deſired the Queen would tell him, if ſhe wiſhed to know his former or his preſent name.

name. 'Have you two names, replied the Queen?' 'I have, madam, replied he, my former name was Aſſad (moſt happy;) my preſent one is Morcar (devoted to be ſacrificed.)

Though Margiana did not find out from theſe expreſſions the true ſituation that the Prince was in, yet ſhe underſtood that he was unhappy. Something in his air and manner ſeemed to diſtinguiſh him: her partiality was confirmed, and her pity awakened by his anſwer. She ſaid therefore, to the captain, 'Either ſell me this ſlave, or give him to me. Perhaps it will turn moſt to your account to do the latter.'

Behram bluntly anſwered, he would neither ſell nor give him; on which the Queen replied, in anger, 'then I will ſeize him; and do you leave my port directly, or I will confiſcate your veſſel.' Saying this, ſhe led the Prince into the palace.——Behram withdrew greatly mortified, and prepared to put to ſea immediately.

The

The Queen conducted Aſſad into her apartment, and deſired he would tell her who he was, and by what means he came into the power of the captain. Aſſad concealed nothing from her. When the Queen heard that he was of royal birth, ſhe was no longer unwilling to indulge a paſſion ſhe had before began to feel for him of the moſt tender kind, and her indignation againſt the adorers of fire, encreaſed in proportion.

As evening drew on, ſhe ordered ſupper to be ſerved early; ſaying, with a ſmile, 'We muſt endeavour, Prince, to make you ſome amends for the bad meals you have had ſince you fell into the hands of theſe barbarians.' An elegant repaſt was ſerved, and the Queen ordered Aſſad to be ſupplied liberally with wine to raiſe his ſpirits. But this kindneſs was attended with miſchievous conſequences. The Prince after ſupper, finding he had drank too much wine, withdrew into the garden, and coming to a fountain, he waſhed his hands and face to refreſh himſelf: after which he ſat down, and the liquor overpowering him, he fell aſleep.

Mean

Mean while, Behram, dreading the conſequence of Aſſad explaining his former ſituation to the Queen, haſtened on board, and prepared to ſail. But they were ſhort of water, and as he did not dare to apply to the city for relief, he reſolved on a bold meaſure. The ſhip lay cloſe to the royal gardens: it was now night: he ordered his men to roll the caſks to the fountain, that was in the middle of them, and truſted that as it was dark, he might fill them unobſerved.

While ſome of the ſailors were thus employed, others rambled to the other ſide of the fountain, where they diſcovered Aſſad aſleep. They knew him immediately: they ſeized him, and conveyed him, ſtill aſleep, on board the ſhip. The captain, overjoyed that he had ſo unexpectedly recovered his captive, ſoon completed his watering, and ſet ſail for the fiery mountain.

While this paſſed on board the ſhip, the Queen began to be much alarmed that Aſſad did not return. She ſent ſeveral of her ſlaves into the garden in ſearch of him; and on their re-

turning without ſucceſs, ſhe ordered a party of her guards to attend her with lighted torches, for the ſame purpoſe. When they came to the fountain, they found a ſlipper, which the Queen remembered to have been wore by Aſſad: the ſailors had left ſufficient marks to trace them to the ſhore, where they had taken in their water: and Behram's veſſel having put to ſea, left Margiana no doubt of the Prince's misfortune.

There lay, at that time, in the port, ready for ſailing, ten of the Queen's men of war. Without waiting for day light, Margiana went on board one of theſe ſhips, and ordered the commander to put to ſea with the whole fleet, and purſue the merchantman; promiſing to give the ſhip and cargo, as plunder, to any captain who ſhould be ſo fortunate as to overtake her.

They came in ſight of the prize next morning, and ſpread themſelves ſo wide, that Behram ſoon ſaw it was impoſſible to eſcape. In this ſituation the captain durſt not be found with Aſſad on board; nor would he venture to kill him, leſt

ſome

ſome accidental circumſtance ſhould betray the outrage. He commanded him, therefore, to be brought up out of the hold, and thruſt him overboard.

Aſſad was an expert ſwimmer; and as they were fortunately at no great diſtance from the ſhore, he made ſhift to reach it. Having returned thanks to heaven for his eſcape, and refreſhed himſelf with ſuch herbs and fruits as he could find, he travelled along the coaſt, without knowing where it would lead him to. On the evening of the eleventh day, he diſcovered the city of magicians, which he immediately knew. He ſet forward towards it with great ſpirit, and having gained wiſdom by his misfortunes, he reſolved to ſpeak to none but muſſulmen: but before he could reach the city, the gates were ſhut; and he was obliged to take ſhelter, for that night, in one of the tombs in an adjoining cemetery.

Behram, when he had thrown the Prince overboard, as he plainly ſaw it was impoſſible to

eſcape from Margiana's fleet, did not attempt it: He lay to, till the ſhip in which the Queen was came up with him, when he lowered his ſails as a token of his yielding.

The Queen herſelf came on board him, and demanded where the ſlave was, whom he had had the boldneſs to take away from her, out of her very palace. Behram vowed the ſlave was not in his ſhip, which he deſired might be ſearched, and appealed to the iſſue of that ſearch to teſtify his innocence.

The moſt exact ſurvey was made. Every box, every package was opened, to no purpoſe. The Queen heſitated. As it was poſſible Aſſad might have eſcaped, ſhe would not put Behram, and his companions, to death; yet ſhe was ſo much enraged, that ſhe ordered them to be put on ſhore, and delivered up the ſhip and cargo to the commander, as ſhe had promiſed.

Behram and his ſeamen knew the country where they were landed; and ſet off immediately for

for the city of magicians, where they arrived the ſame night that Aſſad did; and for the ſame reaſon were obliged to take ſhelter among the tombs. In the morning, the Prince was ſeized by them; and as ſoon as the gates were open, they conveyed him, in the midſt of them, to the houſe of his former perſecutor.

He was received with ſhouts of joy, interrupted by reproaches and curſes, and conducted to his former dungeon. While he was lamenting the ſeverity of his fortune, which had again ſo ſtrangely betrayed him into the hands of his cruel tormentors, Boſtava entered with a cudgel, a loaf and a pitcher.

Aſſad, overcome with ſo many calamities, felt his heart ſink within him, at the ſight of one he had ſo much reaſon to dread: but he was agreeably ſurpriſed to find his terrors groundleſs. Boſtava, inſtead of treating him with ſeverity, looſened his chains, and ſet before him ſome choice proviſions, and pleaſant ſherbet. When he had refreſhed himſelf, ſhe aſſured him that he

was entirely ſafe from thoſe indignities he dreaded. 'Since you was here, ſaid ſhe, a ſlave, who is a muſſulman, has converted me to the true religion. This is an entire ſecret in the family. As ſoon as I heard you was brought again a priſoner, I petitioned to have the ſole care of you, and as that requeſt was ſuppoſed to ariſe from my devotion to the fire, it was readily granted. By this means it is in my power to ſecure you from every evil, except confinement, and I will diligently watch for an opportunity to ſet you at liberty.'

The Prince was tranſported at this fortunate event. He related to Boſtava who he was, and ſaid every thing he could imagine, to ſtrengthen her belief in the mahometan religion. A few days afterwards, as ſhe was ſtanding at her father's door, ſhe ſaw the Grand Vizier at the head of a proceſſion, and heard a crier proclaim a great reward to any one who would give information of Prince Aſſad. As no one was in the way at that time, who could controul her, ſhe haſtened to the dungeon, and ſaying to the Prince,

'follow me quickly!' ſhe conducted him to the door, and ſhewed him the proceſſion where he would find his brother.

Aſſad flew from a houſe in which he had ſuffered ſo much, and preſented himſelf to Amgrad, who inſtantly knew him. Their meeting was inexpreſſibly tender. After the turbulence of their joy had a little ſubſided, Amgrad conducted his brother to the palace, and preſented him to the King, who immediately appointed him one of his Viziers. The treatment Aſſad had received from the worſhippers of fire, was of courſe related to the ſovereign, who, in a rage, ordered their houſe to be raiſed to the ground. The old man, his daughter Cavama, and Behram, were taken, and ordered to be put to death: but Boſtava entreated Prince Aſſad to intercede for them; and they were pardoned on condition of their becoming mahometans, to which they agreed.

Some time after theſe things, the Princes determined to return to their father's court, not doubting

doubting but he was by this time convinced of their innocence. They reſigned their offices to the King of the Magicians, and thanked him for his protection. They were actually taking leave of their royal benefactor, when a great tumult was heard, and an officer came in, haſtily, with notice that a numerous army was advancing againſt the city.

The King being exceedingly alarmed, Amgrad propoſed that he ſhould ſet out to meet the invaders with a ſmall retinue, and enquire the cauſe of this hoſtile appearance. This council was approved, Amgrad ſet out accordingly, and on his arrival was conducted to a Princeſs who commanded the army. In anſwer to the Prince's enquiries, ſhe told him that ſhe had no quarrel with the King of the Magicians: 'I come, ſaid ſhe, to require, in good friendſhip, a ſlave named Aſſad to be given up to me, and to demand puniſhment of one Behram, a captain of a ſhip, who inſolently carried him away in defiance of me: I hope your King will do me juſtice, when he knows that I am Margiana.

'Mighty

'Mighty Queen, replied Amgrad, the ſlave to whom you do ſo much honour is my brother; if your Majeſty will permit me to conduct you to my maſter's palace, I will preſent him to you.' Margiana was rejoiced at this account. She ordered her army to encamp where they were, and ſet out immediately for the palace. The King received her as became her dignity, and Aſſad paid his duty to her, in a manner which highly delighted her.

While they were thus engaged, news came that another army ſtill more numerous, drew near. This was led by Gaiour, King of China. 'I come, ſaid he to Amgrad, in ſearch of my daughter Badoura, whom I gave in marriage many years ago to Camaralzaman, ſon of Schahzaman, King of Khaledan. I have heard nothing of them a long time. I therefore have left my kingdom, thus attended, to find them out.

Amgrad kiſſed the King's hand, and informed him that he was his grandſon. Gaiour greatly

rejoiced at this unexpected meeting: he ordered his troops to pitch their tents, and went with Amgrad to the palace.

A great duſt was now ſeen to ariſe oppoſite another quarter of the town. The Princes immediately rode thither, and found it was Camaralzaman their father, at the head of a third army. He had been ſo afflicted for the loſs of his ſons, that at laſt the Emir Giendar ventured to tell him, that he had ſpared their lives, and that they had ſet forward for the city of magicians.

Camaralzaman embraced his children with the moſt animated affection: their filial duty made them at once lay aſide the remembrance of their former ſevere treatment, and return his careſſes with unfeigned love.

A fourth army approached the city. The venerable Schahzaman came thus attended in ſearch of Camaralzaman: the latter Prince was overcome with ſhame and grief on hearing this account:

count: he reproached himſelf with his long neglect of the good old King, who yet retained ſo much affection for him as to diſregard the fatigue and perils of a long and uncertain journey to find him out. The King of Khaledan readily forgave him: and after a few days of repoſe at the city of Magicians, (during which time Aſſad eſpouſed the Queen Margiana) the Prince ſet out for their reſpective territories, and Amgrad at the requeſt of the King of Magicians, who was very old, aſcended the throne of that empire, which he filled with great ability; diſtinguiſhing himſelf particularly by his zeal in exterminating the worſhip of fire, and eſtabliſhing the Mahometan religion throughout his dominions.

END OF THE SECOND VOLUME.

MVSEVM
BRITAN
NICVM

END OF THE SECOND VOLUME.